The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., March 7, 1940

NEW SERIES
VOLUME XLII. No. 10

Who's Who and What's What

G. R. Wilson goes from Malvern, Ark., to the pastorate of First Southern Baptist Church, Tuscon, Arizona.

After twelve years of fruitful service Rev. R. C. Miller has resigned as pastor of First Church, Durant, Oklahoma.

Dr. Chas. E. Dicken, for ten years president of Ouachita College, Arkansas, died recently at his home in Little Rock.

Miss Wilma Bucy, field worker of the Home Mission Board is in the Baptist Hospital in New Orleans for treatment.

Prof. Chester Swor is this week in a youth revival with Dr. B. Locke Davis and First Church, Springfield, Mo.

Recently Mr. and Mrs. R. H. Coleman of Dallas celebrated their fiftieth wedding anniversary. He is Dr. Truett's assistant.

H. D. Wilson, Mississippian who has been several years pastor in Alabama, recently became pastor of Pine City Church, St. Petersburg, Fla.

Evangelist S. E. Tull of Hazlehurst will be with Pastor Shuttlesworth in a meeting in Parke Memorial Church, Houston, Texas, beginning March twenty-fourth.

On account of the evacuation of Germans from Latvia four German speaking Baptist churches have become extinct. In one of the buildings Latvian Baptists have started a mission.

The Baltimore Association of Commerce will answer all inquiries from those seeking information about hotel reservations during the meeting of the Southern Baptist Convention in June.

Dr. C. Oscar Johnson after spending a period of rest at Daytona Beech, Fla., for his throat, expects to return to his pulpit in Second Church, St. Louis, by the last of this month.

We are not in the secrets of the liquor crowd, but were told that last week fifty representatives of the liquor business met in Jackson to make plans for getting their measures through the Mississippi legislature.

The material for "The Open Window," for March, a devotional magazine issued by the Sunday School Board, was furnished by Dr. S. H. Jones of Brookhaven. The work is well done. It will be a daily help to Christian living.

Rev. Duke McCall of Mempis, Tenn., a graduate student at the Louisville Seminary has been called to the pastorate of Broadway Church, Louisville, Ky. He is a son of Deacon Jno. W. McCall and nephew of Secretary D. A. McCall.

Rev. Luther B. White, brother of Dr. G. P. White of Hazlehurst passed away Feb. 29, 1940. He had been preaching for 40 years, and was in his pulpit the Sunday before he passed away. Our sympathy is with the bereaved.

Robt. Jolly, superintendent of the Baptist Hospital in Houston was given a fine saddle horse by the Texas Hospital Association. Texas fashion somebody rode the horse into the hotel lobby and presented it.

Last year the governor of Oklahoma announced that any state employe found drinking would lose his job. The manager of the Capital cafeteria which had been selling thirty cases of beer a day has quit handling beer for lack of business.

Lloyd George spoke of some popular preachers as those serving at the confectionery shop.

On page fifteen is an unsigned article with the caption, A Brief Report For February. It was written by Evangelist E. D. Estes.

Rev. J. L. Boyd, pastor Forty-First Avenue Baptist Church, Meridian, is Secretary of the Mississippi Baptist Historical Society and pleads for copies of the minutes of every district association. He asks for five copies, also that copies be sent to Secretary of the Convention Board.

A visit to Mrs. Mary Keithly last week on her eighty-seventh birthday found her cheerful in spirit and strong in faith though weak in body. For many years she looked after the physical comfort and spiritual welfare of the boys in Mississippi College.

From Pastor L. B. Cobb of Union we learn that Dr. P. H. Anderson of the Baptist Bible Institute will preach for him in a revival meeting June 19-30. There have been several professions of faith and additions to the church recently. Four members of this church attended the evangelistic conference at Clinton.

Van Winkle Church had much to be thankful for Sunday. With such a beautiful day our attendance more than doubled last Sunday. We had our pastor with us again after an absence of several weeks' illness. We hope that he will continue to recover. We are now beginning a bimonthly bulletin service.—Reporter.

The Foreign Mission Board has asked four of the leading pastors of the Southern Baptist Convention to spend three months doing evangelistic work in China. They are Drs. W. R. White of Oklahoma City, J. Howard Williams of Amarillo, Jno. H. Buchanan of Birmingham, and W. P. Binns of Roanoke. This will involve no expense to the Board. The evangelistic opportunities in China are said to be the best in the history of our work.

Short Creek and Providence churches in Yazoo County will have a joint ordination service Saturday night, March 9, at Short Creek. Two men are to be ordained for Short Creek: Lee Lammons and S. D. Harris. For Providence church, Davis Hester, W. C. Kinard, Harmon Hester, Marlin Kinard and J. J. Milner. Pastors are H. B. Speights and Frank Robbins, students in Mississippi College. These churches are doing a splendid work and have a good spirit of cooperation.

Secretary McCall announced last week at the Evangelistic Conference in Clinton that the retirement plan for pastors, approved by the Convention in November, already had enough churches that had voted to participate to make it effective. But as yet the Convention Board did not have sufficient funds to meet the payment of its two percent. This delays putting the plan into operation until July 1. Let the other churches come in now.

We do not see how anybody who has made any investigation of the Ministers' Retirement Plan of the Board in Dallas can have any question as to its superiority over any other plan. It is based on sound principles and is adapted to the country churches as well as town and city churches, is easy and simple in operation and economical in cost. If we are to make any provision for our preachers in old age, surely this is the best. If you wish any information about how to proceed, write to Secretary D. A. McCall in Jackson.

It is said that 8,000,000 children in America are in homes receiving economic aid.

There is some discussion of changing the time of meeting of the State Convention from November to February. Please remember the sort of weather we've been having in February and the epidemic of influenza which we have every February.

The Northwest Mississippi Baptist Pastors' Conference will meet Tuesday, March 12, at Senatobia with Pastor H. L. Martin as host, and a large attendance is expected. Brother A. T. Cinnamond, also of Senatobia, is chairman of the conference, brother L. J. Crumby of Courtland, secretary, and the Program Committee is composed of brethren H. J. Rushing of Collierville, Tenn., F. M. Purser of Oxford and J. R. G. Hewlett of Charleston.

Pastor E. N. Patterson of Pelahatchie is conducting a church crusade in March and April. He is urging every member to be present at every service; and that they speak to all the unsaved about Christ and bring them to church. He will preach on the following topics: 1. The Preacher And Sin, 2. Sowing And Reaping Wild Oats, 3. An Angel Message, 4. Steps In A Broken Life, 5. Running from God, 6. The Two Ways, 7. Christ And Business, 8. The Devil A-fishing.

At the last service of the Evangelistic Conference at Clinton Evangelist Hyman Appelman gave an account of his early life and his conversion, to a crowded house. He was born in Russia of Jewish parents, came to this country when twelve years of age, became a successful lawyer in Chicago. The Lord laid his hand on him and saved him in a marvelous way. He came into the kingdom through great tribulation and is today one of the most effective evangelists in the United States. Will you pray with him for the conversion of his father and mother.

Missions, the Missionary magazine of Northern Baptists says that if Southern Baptists had been represented in the Federal Council a stronger statement might have been made against the appointment of an ambassador to the pope by the President of the United States. It is our understanding that Dr. Weaver, chairman of the Committee on Public Relations of the Southern Convention was present and helped to form the resolution. Of course he could not act officially with the Federal Council, but did so by courtesy. It would appear that we can speak more clearly when we do not mix with the Council.

Every church ought to have a budget, just as every man or family, or business or board should have a budget. And this budget should have first consideration in all matters financial. We should see that the provisions of the budget are met regularly and conscientiously. But this does not mean that we are limited in our giving to the items in a budget. For a church to say we have made out our budget, and we have promised our people that they will not be asked to give outside of this, or over and above this, is to turn a church into a synogogue. It is to substitute law for grace. It is to take out of our giving the essential Christian element of freedom to respond to any need. It repudiates Jesus' teaching about the second mile. It is to take away from giving a large part of its joy and exhilaration. It is a good thing to give one-tenth of your income to the budget, and then make love offerings to God for any causes over and above the tenth. Tithes and offerings is the scripture plan.

EDITORIALS

THE CONFERENCE

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On another page will be found an account of the Statewide Evangelistic Conference at Clinton of last week. The one this year far surpassed the one of a year ago in attendance and in variety on the program. You will see from the report by brother Walton Lee the names of the speakers and something of the messages they brought. We do not repeat that here, but undertake to pass on to our people something of the impression left on those who attended.

It can hardly fail to do good because of the representative attendance. Almost every part of the state sent pastors and others. From Holly Springs, New Albany, Columbus, Starkville, Macon, Meridian, Laurel, Biloxi, McComb, Gloster, Natchez, Vicksburg, Greenville, Cleveland, Grenada, Coldwater, and all in between. But there were many country preachers. Fact is you couldn't tell "which from tother."

We thought we reached high water mark last year and we did, but we reached a new record this year. The big auditorium at Clinton was packed every night and comfortably filled every day. If any more come next time some other arrangement will have to be made for taking care of them.

We had speakers representing two of the seminaries, several representing the Sunday School Board, and our State Board; also evangelists and pastors. Of course the emphasis was on evangelism. As viewed from this latter point, the addresses could not all be of equal excellence, but all had value, for evangelism is tied up with Bible study and Christian living and missions.

It was when the emphasis was on soul-winning that our hearts were most moved. It was a heart searching experience. It was like Paul said about his first letter to the Corinthians: "Yea what clearing of yourselves, yea what fear, yea what longing, yea what zeal, yea what avenging!" It ought to be, pray God it will be, the beginning of a great evangelistic crusade in all our churches.

Now this word of caution. Let us never imagine that the revival of our souls, a spiritual awakening, an evangelistic passion can be dished out to us in a great meeting, or that we can carry it in vessels and ladle out to people in our churches. It is rather like fire which can be started in our bosoms and may be communicated to others when it has possessed and dominated our own souls.

We cannot go back home and say to the demons in our community, "I adjure you by Jesus whom somebody else preaches." Second hand religion is a delusion. It won't work. It is as empty as an exploded shell. We can't get religion from anybody else, and we can't give it to anybody else. "In **HIM** is life, and life is the light of men." Others may be Christ's instruments in helping us and we may be His instruments in helping others. But only Christ in us is our hope of glory, or hope of helping others.

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THE WIND BLOWS WHERE IT PLEASES

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Lots of good sermons have been preached about the conversation of Jesus with Nicodemus, but there are lots of them there yet which have never been gotten out. Some times the people who are not preachers ought to get their own sermons out of their own Bibles. Maybe this will start somebody.

The outstanding idea in the passage, John third chapter, is of course the new birth, born of the Holy Spirit. It is while talking about this that Jesus said, "The wind bloweth where it pleases, and thou hearest the sound thereof, but knowest not whence it cometh and whether it goeth. So is everyone that is born of the Spirit." There is no question that Jesus is talking about the way the Spirit works. We must bear in mind that the word for wind and the word for Spirit are the same word. You may say the "Spirit breathes where he will."

The meaning is not hard to find. The Spirit works not only in a manner which you are not able to understand. But the Spirit works where it pleases Him. You cannot control the wind, although you may take advantage of its blowing. In this way men sailed the seven seas for ages. Of course this is true of every operation of nature; all the laws of heat, light, gravitation, electricity or what not. But you can take advantage of their working. They are our servants only when they are our masters, when we obey them.

Don't think you can tell the Holy Spirit what to do. He is not our servant. We are his. He will hear our petition for help, but only when He is recognized as God, the Lord. Let us look for the manifestation of His will and follow that. Let us hear His voice and obey it. "He that hath an ear, let him hear what the Spirit saith to the churches."

There is no place in the Bible where the sovreign independence of God is more beautifully and gloriously setforth than in the forty-fifth chapter of Isaiah. You may read it, it is too long to quote here. It is in the midst of this claim of God to absolute sovreignty that He says, "Concerning the work of my hands **command ye me.**" God will do anything for us if we obey Him; he cannot afford to do anything for us if we refuse to obey Him, to recognize Him as Lord.

It will be of great profit to us in our Christian lives and work if we will really recognize this sovreignty of the Holy Spirit. In this connection it will profit us to read Second Corinthians 3:17-18, "The Lord is the Spirit. And where the Spirit of the Lord is there is liberty." (Notice the correlative ideas of "Lord" and "Liberty".) "But we all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (American version).

"The Lord the Spirit," the Lord the Spirit, he is the one who transforms us. We say the Lord God, and the Lord Jesus. So Paul says here "The Lord the Spirit."

And we are told that the Spirit is given to them that obey Him. He will not stay with those who do not obey Him. "Let Him have His way with you."

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EDUCATION AT ITS BEST

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The department in colleges known as "Education" was a while back called "Pedagogy," and probably still is in some schools. It has been impressed on us by many speakers that education is a Latin word, but which Latin word seems to be a matter of difference of opinion. Pedagogy is a Greek word, and there is no doubt as to its origin, etymology or its primary meaning. It is made up of two words, one meaning a child or youth. The other (second) word meaning to lead or conduct. The combination of these two words into one making "pedagogy" is the one we are talking about. In the New Testament the word "pedagog" is used to describe the function of the Old Testament, or the law. It is called our "schoolmaster" or "pedagog" to lead us to Christ, Gal. 3:24. The American Revision uses the word "tutor." The word seems to indicate one who is put in charge of a child in the early stages of its development, to be responsible for its training, getting it started in the right way until it is finally turned over to the persons or institution was assume complete responsibility from now on. That indeed is the function of the Old Testament.

Of course the training is not finished when this elementary process has fulfilled its office. The work of education goes on. It began under the discipline of the Old Testament scriptures and is completed under the instruction and guidance and discipline of Jesus. The Old Testament scriptures are a light shining in a dark place, until the day dawn and the day star arise in your hearts.

When Jesus is called "Master," or "Rabbi," he is thought of as "school master," teacher, religious guide and instructor. This office of master or teacher (John 13:13) he fills and fulfills not merely by oral instruction but by personal example. So that in this thirteenth chapter of John, Jesus tells them to do as he has done. The example of a teacher is as important, and more so than his teaching. It is not so much what he says as what he is, that impresses and influences his pupils. Hence the importance of what sort of men and women are employed as teachers, and not simply what sort of books are used. The pupil will probably forget most of what is in the books. But he will never get away from what he sees in the teacher, whether this teacher be the parent in the home, the man or woman in the public school and college, or the Sunday school teacher, or the man in the pulpit. He will think that "it is enough for the disciple to become as his teacher."

The only one who fulfills the office of religious teacher is the Lord Jesus Christ. Moses was quite aware that his teaching could only carry the people part of the way. He said, "A prophet like unto me shall Jehovah raise up . . . him shall ye obey in all things." Jesus said he came to complete the law, to carry on to consummation what Moses had begun. He himself told the disciples to call no man teacher, for one is your teacher even Christ. They shall all be taught of God. Other people, other teachers and preachers may be helpedful to us, but only One is authoritative and final.

This is true because he is the only one who knows all. He is infinite in knowledge, wisdom and understanding. And he is in his own person the embodiment of all that his pupils, his disciples ought to be. "Rabbi thou art the Son of God; thou art the King of Israel."

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It is interesting that the women in the Baptist churches in Italy made contributions to the Lottie Moon offering. It amounted to something over $37.50.

Dr. Geo. W. Truett has promised to deliver the main address at the next Southern Baptist Convention when the report on Baptist papers is read. The report is to be made by Dr. Allen, editor of the Baptist Courier.

Pastoral Problems

By Norman W. Cox

"Organizational Strangulation"

If a lot of our members could see our real color they would discover that many of us pastors are blue in the face and our eyes are protruding because we are suffering from organizational strangulation.

Recently I had occasion to study the situation in our church. I discovered that to maintain the organizational personnel of our church we would have 542 officers, teachers, leaders, and committeemen of one kind or another. Each of these has duties to perform. The pastor is supposed to have a great deal to do with the choice, enlistment and training of these people for service. It is an impossible task.

I believe in organization but we have certainly overdone it. Few of us get a chance to serve the Lord because we are so busy serving organizational tables. Real spiritual interest in our churches is being strangled to death by the stricture which organizational mechanics enforce upon it. Organization uses up spiritual energy. It never has created any. One thing Mississippi Baptists and Southern Baptists need to do is to reduce the number of organizations in each church by at least fifty percent.

Instead of being busy in the service of Christ we use up a lot of time trying to pump some blood into a lot of organization that is so remote from the heart that it goes to sleep in spite of all our frantic effort.

I want one time before I die to be the pastor of a church where the focal emphasis will be the accomplishment of His will and not the maintenance of a superfluous amount of machinery.

THE EVANGELISTIC CONFERENCE HELD IN CLINTON, FEB. 26-29

Walton E. Lee

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On Monday afternoon, February 26, nearly two hundred of the preachers of the state gathered in the Baptist church in Clinton for a four days evangelistic conference. This number increased with each passing session. The Baptists of the state along with those of the entire South are giving renewed and increasing emphasis to Evangelism again this year and the State Convention in annual session last fall included this conference in the program for this year as a preparation for more effective soul winning in the state during the months of the year ahead. This is the second conference of this nature held in the state, the first having been held at the beginning of last year, the fruit of which was evidenced in a largely increased number brought to Christ in the state during the year. It is devoutly hoped that from this conference will emanate an influence that will fruit even more largely in the salvation of lost souls during the months of this year.

The preparation for the conference was largely made by brother D. A. McCall, secretary of the State Mission Board, and brother J. W. Middleton, pastor of the Clinton church. These brethren were assisted by a committee of interested and faithful brethren. No effort or means was spared in providing for the physical comforts of the messengers and in a program that brought as speakers in the conference a number of the outstanding evangelists both in and out of the state.

The goal adopted for the year is "A Revival in Every Church and Community in Mississippi. Every Mississippi Baptist a Soul-Winner." The conference will serve as a fine preparation for the attainment of this goal.

In the opening session brother Henry Love led in the singing of a number of familiar songs, he having been assigned this task for the afternoon sessions of the conference and brother M. E. Perry to lead the song services of the evening sessions.

Brother McCall outlined the program in a splendid message on "What We Are Here For," which was followed by some personal testimonies on "What I Have Come For."

Dr. B. A. Copass of the Southwestern Seminary brought the first of a series of addresses. Brother L. G. Gates was pressed into service to substitue for Dr. G. S. Dobbins of the Southern Seminary who had not gotten in. Brother Gates brought a fine message on Stewardship and Evangelism.

Monday Night Session

Following the singing of a number of the old songs led by brother M. E. Perry and joined in by a gathering that filled the spacious auditorium of the church and a special musical number by a quartette from Hillman College Evangelist Hyman Appelman brought the first of seven messages he is to bring the conference. "The Challege of the Open Door,, was brother Appelman's subject based on I Cor. 16:9.

We have in this open door, emphasized brother Appelman, (1) A correction for all insanitary and immoral conditions; (2) For Evangelism; (3) of Missions; (4) of Purity as against Intemperance; (5) of Purpose as against Indifference; and (6) of Power as against Inadequacy. In conclusion the adversaries met within entering the door was discussed which have been the same through all the years. The first of a series of addresses by Dr. L. R. Scarborough was brought at this time on the "Trinity in Salvation." God the Father furnished the love in salvation; the Lord Jesus the Son furnished the blood of salvation, and the Holy Spirit the third Person of the Trinity provides the Power in salvation. It was a timely and an appropriate message.

Tuesday Morning Session

The second day of the conference dawned with the sky overcast by lowering clouds but these did not lessen the zeal and interest of the brethren in attendance. A fine fellowship period was enjoyed in connection with the breakfast generously served by the college authorities in Jennings Hall as were all the meals of the conference.

At the early hour of 8:30 the day's program opened with brother Perry conducting a song service and a number of brethren leading in earnest prayer for Divine guidance in the work of the day. Brother G. O. Parker is requested by brother McCall to preside over this session.

Dr. G. S. Dobbins of the Southern Seminary began a study of the book of John which he is to conduct. The Prologue of the Gospel was taken up and emphasis was given to the Lord Jesus as the Creator of all things, the author of life and the light to deliver from the darkness of sin. The ministers present were urged to make Christ the supreme theme of all their preaching. The "How" of our preaching is important but of greater importance is the "What" and this should be the Lord Jesus.

A plan was outlined by Dr. T. L. Holcomb for a great soul winning campaign in the Sunday schools of the state. The plan suggests the forming of the officers and teachers in every Sunday school into an organization to win the lost. It met with a ready hearty response and pledges were made to carry it out.

Dr. Copass would have God seen in history relative to all the things that are being discussed, in his message of this session. He began a discussion of the things given by the Prophet Jeremiah. The scriptural account of the call and enduement of the prophet with comment was read for a discussion in future messages.

In another message by Dr. Appelman the Power of Prayer was discussed. Acts 4:31, "And when they had prayed" was the text. Three reasons for prayer were offered and emphasized: (1) Because of the positive promises to answer prayer in the Bible; (2) Because of the past performances of prayer; and (3) Because of the power that comes as a result of prayer—power in conditioning for the work, power in giving the message and power in the delivery of that message.

"Christ the Ideal Soul Winner," was Dr. Scarborough's subject in a message at this time. Text: "Come ye after me and I will make you fishers of men." The reaching of the masses, not the Sunday school and church folks, is the great problem of Southern Baptists declared Dr. Scarborough. There must be a going out after them, of which Christ set an example, because they are not coming to us. The message was replete with examples of many won to Christ in the speaker's personal ministry touchingly related. These have been in all walks of life illustrating that salvation is for all men.

Tuesday Afternoon Session

Two greatly enjoyed features of the opening devotional service of this session were a bass solo by brother Joe Hudson, a student in Mississippi College and a number by the quartette from Hillman College. Dr. T. L. Holcomb spoke on "Letting God Use the Message." The uncertainty of things in these days was depicted as an occasion of impressing the certainty of the Word of God. The business of the preacher is to "Preach the Word." An earnest appeal was made to preach it because it is positive, it is pure and it is with power. It is one of the greatest needs because of these characteristics.

In a roundtable discussion led by Dr. Dobbins on how to reach children two dangers were pointed out. One is to get them into the church before they are saved and the other is to neglect them and make no effort to get them saved. In this effort a number of factors and means must be used and were considered, making the hour a very interesting, helpful one. The how of reaching the young people and adults is to be taken up at a later hour.

Dr. Copass continued the study of Jeremiah through whom God spoke of all the things with which we now have to do. As the experience of this Prophet was depicted it was seen that he was not far different from the Preacher today and their lots are strikingly similar.

Tuesday Night Session

"The Method of the Master" was the subject of Dr. Appelman's message in this session. In following the example of the Master in the quest for souls there is a striking similarity. They are alike in that the message is the same; the messenger is the same and the method is the same emphasized the speaker. The message is to a lost world; the message is to offer a lifted Saviour and the message offers a lasting salvation. The messenger is one who is born again burdened with the lost and blessed of God. The method is to tarry for power and then go in the love and compassion of the Master. It was a searching, stirring, appealing message.

In the closing message of Dr. Scarborough to the conference brought at this time the Apostle Paul as a soul winner was discussed particularly his tears. Dr. Scarborough said he was not talking about the briny water that flowed down the apostle's cheek but that which caused the tears to flow. What are some of these causes: (1) Because of the value and peril of the soul; (2) Because of the cost of salvation; (3) Because of the tragedies of the gospel; (4) Because tears manifest a compassion for souls. To an appeal for a reconsecration to soul winning there was a hearty response.

Wednesday Morning Session

A commendable feature of the conference is that the sessions begin promptly and the speakers have due regard for the time allotted to them. For these reasons an "on time schedule" is maintained.

An evidence of interest is the promptness with which each one finds his place in the opening of the sessions to have part in the devotions consisting of songs and earnest prayers for God's leadership. Little loitering in lobbies and book room.

Dr. Dobbins comes again at this time with a second study of the book of John. It is suggested that a fine plan for preachers is to study some book of the Bible in revival meetings. As an illustration of the effectiveness of this plan Dr. Dobbins is going rapidly through this book. In the first nine chapters gone through in the address this morning the Lord Jesus is seen dealing with the lost. In other words "Jesus and the sinner." Nothing more essential in one's preaching is that Jesus is the sinner's only Saviour.

An interesting diversion in the program this morning is an Evangelistic Chalk Talk by brother Harry Beckman of Owensboro, Ky., in the employ of the Home Mission Board. In the "Talk" brother Beckman by his drawings presented the truths to the eye as well as to the ear, a most effective way of getting the truth over especially to the children.

Dr. Copass brought another message on Jeremiah—an evangelist in his day who was characterized by having a God-given message and who was able to adopt that message to the age in which he lived.

After a ten minute recess the conference is again together listening to a practical message on soul winning by brother Frank H. Leavell the B. S. U. secretary of the South. Three things were impressed worthy to be considered in all efforts at winning the lost: First, every Christian should be a soul-winner; (2) Some statistics were given to show the need for going after those in sin; (3) Some requirements. Of these latter several were mentioned and briefly discussed: (a) Give oneself to the task; (b) recognize the value of a soul; (c) a yearning heart; (d) much prayer; (e) knowledge of the scripture.

Dr. Appelman's message of this session was the Baptism of the Holy Spirit. Three things were stressed relative to this baptism. First, it is the promise of the Father; second, it caused the passion of Christ; and third, it is the preparation of the disciples. The shortcomings of the Christian both layity and preacher come of a failure of the Spirit's baptism was the impassioned cry of this son of Abraham.

Wednesday Afternoon Session

Came Dr. Dobbins with another roundtable discussion on methods of reaching the lost. This time on the reaching of those in the Junior, Intermediate and Young People age. It was emphasized that the largest percent are reached in these ages and if not reached in these ages the chances are they will not be reached at all. A

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EDITORIALS

THE EDUCATIONAL PROCESS

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In a previous article we have spoken of the right kind of an education. Now we wish to say a word about the proper educational process. And we get it out of the best book on pedagogy or education in the world, the Bible itself.

In Paul's second letter to Timothy (3:16-17) he gives us the process of education for making a man complete. The old version says "perfect," "thoroughly furnished unto every good work." The idea is that he is equipped, gotten into proper condition, ready for business, fitted to perform and fulfill the proper functions of ilfe.

Of course the process of education must be fitted to the ends of an education. The end is achieved only if the process is right. And the process must be adapted to the end to be achieved. Not all men have the same ideals or objects in life, and so not all adopt the same process of discipline. We will have to have clearly in our minds what we are seeking to achieve that we may use the right method.

Here is where the difference between what is truly Christian Education, and what is merely secular education becomes manifest.

Without discussing this difference we merely indicate the aim of Christian Education. Each institution may proclaim its own ideals and methods. Our purpose here is to indicate the conception which Paul expressed in Second Timothy.

1. Briefly nobody but a Christian can get a Christian Education: "that the man of God may be complete."

2. It is an "education in Righteousness," for it is not merely "instruction in righteousness." Instruction is good and necessary but it must go further than instruction, and the word which Paul uses goes further; Pedagogy means education. This is education in Righteousness, in knowing and in doing what is right. One must have correct and adequate notions of right, and he must be trained or exercised or disciplined in doing what is right. An education in engineering, or in law, or in medicine is good. But an education in law, or in medicine is good. H
in righteousness is best.And every professional or technical education is with a view to put it into practice. And an education in righteousness is with the same in view, namely in doing right. "He that doeth righteousness is righteous," I John 3:7. Some people study to be a preacher and never preach. Some study law and then do not practice it. And some study ethics but do not put it into practice. But the education never becomes genuine until it results in practice.

Now if this is Christian Education, what must go into the process? Paul tells us what is our source material and what are the grades through which we are led. Our sources of supply is the Bible. Paul says, "All scripture is given by inspiration of God and is profitable." God is the source of all knowledge, however imparted. But the things taught in the Bible are the materials that go into the making of men. There can be no education which really makes men, brings them to full capacity, full equipment which leaves the Bible out. Christian Education which is the education of the whole man puts the Bible in the center of all instruction.

Then Paul tells us what the Bible does for a man in this process of education. He says it is profitable for 1. Instruction (or teaching). It removes the pall of ignorance and darkness that hangs over a man. It teaches him things which are absolutely necessary for him to know. All education begins this way. Here is information about God, about his nature, and our way of approach to Him. Information about ourselves which is necessary to any intelligent action. Information about the past, the creation of the world, the fall of man, and God's dealing with him through the centuries. Information about the future, which is necessary to guide our steps.

2. The second method is that the Bible is profitable for conviction ("reproof"). Instruction adds to your store of knowledge. Conviction is something that takes hold of you and changes your course of thinking and action. It grips you and makes you aware of needed changes within. Instruction brings you into contact with a widening mental horizon. Conviction or reproof makes you aware of spiritual conditions of which you did not know before. Specifically it makes you aware of spiritual needs, of your estrangement from God, of your own perversity, weakness, helplessness. It brings you face to face with the fact of sin and of your inability to escape from it. You find that your need is not now for in formation but for transformation; that you are yourself a sinner without hope and without God in the world.

3. The Bible is next profitable for restoration ("correction"). It shows you not simply what a hopeless condition you are in, but the way out. It opens the door of hope. It points the way to recovery. "The law of the Lord is perfect, restoring the soul," Ps. 19:7. It is in this way, "the law of liberty," of liberation. "Ye shall know the truth, and the truth shall make you free." An education is not what it ought to be unless it can and does release all of a man's mental and spiritual faculties for their fullest exercise. There can be no moral or spiritual development without freedom. And freedom depends on restoration to the fellowship with God and release from the thraldom of sin.

4. When this restoration is accomplished then begins the process of development, education in righteousness, the putting into exercise for the highest ends all the faculties of the soul.

———BR———

ABOUT EPHESUS

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A request came to the editor recently that he give some treatment in the Record to Paul's letter to the Ephesians. This suggestion has come before. We have had a desire to do so, but have been hindered hitherto, primarily because of the serious responsibility which one assumes in such a task, and because of the time and labor involved in the undertaking. We do so now with much hesitation not knowing how far we shall get with it on account of many duties which fall on an editor and the limitations on this editor especially.

At this time we speak only of the city and church at Ephesus as they are shown to us in the New Testament. This is by no means a thorough and exhaustive study and makes no claims to any original investigation. Here are given some things which almost anybody could find out for himself, but which are needed as a background for study of Paul's Epistle.

The location is in the Roman province of Asia, which is a comparatively small part of what we call Asia Minor, which forms the southwest point of Asia. By reason of its location it was a rich country, with many cities, and of great importance as a field for evangelism, as it was for commerce. Paul wished to go there, but as in the case of his desire to visit Rome was hindered for a while. He was "forbidden of the Holy Spirit to speak the word in Asia," and so passed by and went on into Europe, but came to Ephesus on a subsequent journey.

At this time he remained in Ephesus for the better part of three years, which indicates how important the place was, for it was not his habit to remain so long in one place. At this time his success was so great that he stirred up all the craft of silversmiths against him, and the opposition was so strong that he spoke of "fighting with wild beasts at Ephesus." It was of this place also that he said there was "a great and effectual door open to him, and there were many adversaries."

It was to Ephesus with its great possibilities of evangelism that Apollos was drawn in his missionary zeal. It was here that Timothy, Paul's most beloved assistant staid as pastor after Paul had moved on to other fields. It was to this city that John the beloved disciple came, and to which he ministered in his old age. It seemed to become a focus for missionary and evangelistic work to the cities and districts lying around it.

It also seemed to be a fertile field for religious and philosophic adventurers of various sorts, who had fanciful notions to propogate or plant in the minds of people. It was of such as these that the people in Athens spoke when they said of Paul, "What would this babbler say?" That word babbler seems to represent a sort of bird that picks seeds from every bush in every place through which it passes and scatters them everywhere. They spoke of him as a seed picker, one who gathers notions and fanciful ideas and plants them in every spot; a "spermologos." Athens in this respect was much like Ephesus. They had a great deal of curiosity, and would listen to anything. They spent their time in telling and hearing "some new thing." This at once gave access to the gospel message and made it difficult for men to take it seriously.

There were many adversaries. One of them was fanatical heathenism. This was seen in the temple of Diana which was one of the seven wonders of the world. In the British Museum today is a fragment of a pillar taken from the ruins of this temple, which is a marvel of architecture. It is probably six feet in diameter and is of beautiful canary colored marble. The people were insanely proud of the temple and the image within. Of course they resented the introduction of the gospel.

Again the makers of images were uneasy about their business, the silversmiths. Business is always opposed to religion if it is bad business or conducted dishonestly. Another adversary was the false religions of magic which had gotten a strong hold on the minds of the people. These were at last overcome and hundreds of thousands of dollars worth of their books were used to make a bonfire. Heathenism, business, magic and just common sin met Paul at the gates of Ephesus. There were wild beasts aplenty.

But everywhere the gospel went or goes today something of the same conditions are found. If it were not the "power of God," it would be a hopeless task. Because it is the power of God, victory is assused.

———BR———

Because Theodore Roosevelt didn't go to see the pope first when he got to Rome, he was not invited to see him at all. Tolerance!?

Pastor J. R. Eubanks of Tabernacle Church, Greenville, welcomed nine new members in the past two weeks, four of them coming for baptism.

Southern Presbyterians have raised $3,000,000 to underwrite pensions for ministers and missionaries, effective April 1, 1940. The minimum pension will be $50.00 a month to begin with.

Rev. Cecil Roberson and his wife plan to go back to Southern Louisiana to do mission work. He asks that if any person or church has a reed organ which can be given for use in this field, write him, Box 24, Laurel, Miss.

The habit of using ardent spirits by men in office has occasioned more injury to the public and more trouble to me than all other sources. And were I to commence my administration again, the first question I would ask respecting a candidate for office would be: "Does he use ardent spirits?"—Thomas Jefferson.

Pastor C. M. Day has had a joyous reception at Liberty. Arriving at supper time everything was in readiness, and there was plenty in the pantry for more suppers, dinners and breakfasts. At the pastorium and the prayer meeting the church people greeted him and the family. He says, "We are looking forward to one of our happiest and most useful pastorates. We covet the prayers of the Christian people."

In the Religious Herald Dr. J. J. Wicker writes about Theodore Roosevelt: "While T. R. was in Egypt the Pope sent a message requesting that when he reached Rome he would please do nothing that would prevent his holiness from giving him an audience. Prior to that Vice-President Fairbanks had been to Rome and addressed the Methodists and consequently could not see the Pope. Roosevelt went on to Rome spoke to the Protestants and of course was not granted an audience with the Holy See.'"

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

Patronize Our Friends

For five years we have dealt with the Mississippi Hatcheries. Every transaction has been satisfactory. Read their ad on another page.

—o—

Such Popularity Must Be Deserved

Several churches have recently adopted the EVERY FAMILY Plan. With so many churches over Mississippi using this plan, there must be some merit (we think there is lots) to it.

Additions to the EVERY FAMILY Plan include: Bethel Church, Pearl River County, Eli Callahan, pastor; Leesburg, Rankin, A. A. Kitchings; Florence (Steen's Creek), Rankin, F. M. Britt; Strong River, Simpson, Guy Little, Branch, Scott, A. A. Kitchings; Crooked Creek, Lawrence, B. E. Phillips; Kosciusko, Attala, R. C. Holcomb; Raleigh, Smith, James Thorne; Short Creek, Yazoo, H. B. Speights; Scotland, Montgomery, J. B. Flowers; Oral, Lamar, Gaston Mooney; Eudora, DeSoto, E. C. Horton; Holly Springs, Marshall; Topeka, Lawrence, M. C. Nelson; Centerville, Jones, B. S. Hilbun; Tuccopola, Pontotoc, W. T. Darling; Main Street, Hattiesburg, J. A. Barnhill.

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Anderson's Deside

"Dear brother Goodrich: . . . It is my desire to have our church, Bogue Chitto, adopt permanently the EVERY FAMILY Plan as soon as I can.

I consider the Record of high grade and of great importance.

Cordially,
M. J. Anderson."

—o—

Reports Progress

Has the EF Plan.

"Dear brother Goodrich:

Our work is moving along the finest of all since I have come to Poplarville. We start the Church Loyalty Campaign the first Sunday in March. The response to the efforts at preparation has been almost 100%.

I can't help believing that the Record has had a good bit to do with our progress. Last Sunday the collection was 100% above our budget. You know that makes me feel good.

Fraternally yours,
L. E. Green, Poplarville, Miss."

—o—

Holly Springs Joins the EF Plan

"Dear brother Goodrich:

The matter of sending the Baptist Record to every family in this church as outlined by you to the special meeting of the Board of Deacons on your visit here recently has been duly placed before the church and the recommendation of the deacons has been favorably acted upon and you are authorized to send The Baptist Record to the names on the list furnished you by the writer before you left here, subject to change from time to time as might be necessary.

Very truly yours,
C. E. McAlexander, Clerk,
First Baptist Church, Holly Springs."

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Estes' Four Months' Record

During the past four months, November, December, January and February, Rev. E. D. Estes, state evangelist, has turned in 141 subscriptions to The Baptist Record. His record is as follows:

November—30.
December—41.
January (sleet)—51.
February (snow)—19.
Total—141.

Many pastors could send in some. They don't cover as much territory as brother Estes, but every subscription helps—helps the Record—helps the subscriber—helps the work. Thanks for the ones you are going to send in.

—o—

Record Grows—Receipts Grow

The Record is no cure-all. But it is a help. Almost without exception churches with the Record do better than those without it, other things being equal.

Receipts in the State Office for November, December and January were approximately $20,000 above receipts for those months one year ago. The Record didn't bring in those extra dollars, but it helped.

—BR—

A SIGNIFICANT MEETING

N. S. Jackson

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The Anti-Saloon League met in St. Petersburg, Florida, last week in the most largely attended convention since repeal. Bishop Ralph S. Cushman, of St. Paul, Minnesota, president of the Anti-Saloon League, gave the opening keynote address Sunday afternoon in the First Baptist Church, where all convention sessions were held. Bishop Cushman said in part, "Who best can lead? Canvass of leaders reveals no other organization can take the place of the Anti-Saloon League." He said, "We are in the greatest moral breakdown since repeal." He quoted a Jacksonville, Florida, district attorney as saying that eight of ten murders in the district were the result of liquor. He suggested a five year program, reaching every state in the Union, and that $1,500,000 be fixed as the sum required to finance the program. In later sessions of the convention, and in committee meetings, tentative plans were formed to launch the enlarged program.

Reports from the various states revealed that many states are initiating movements to repeal the existing liquor laws, and return to state-wide prohibition. It was also shown that dry forces had won 75% of local option elections, and that the percentage of dry victories is increasing. No promise made by liquor forces and advocates has been kept, and everywhere the people are beginning to realize that something must be done. The most inexcusable deception devised by a satanic mind was the plea of liquor forces to legalize liquor and thus obtain funds for old age pensions. Hope was raised in the hearts of thousands of the old and infirm that possibly they might have security in old age; but it was a vain hope. The old folks are being bitterly disillusioned. Liquor revenue is not producing funds for old age pensions. It was shown that in Texas only twenty percent of the meager old age pensions being paid was derived from liquor revenue. Other states reported like conditions relative to old age pensions.

Appearing on the convention program were Bishop W. N. Ainsworth, Dr. Edward B. Dunford of Washington, Mr. Geo. W. Crabbe, Baltimore, Dr. F. Scott McBride, Philadelphia, Hon. H. F. Trotter, Chattanooga, Dr. Geo. B. Safford, Providence, R. I., Sam Morris, "the Sam Jones of the temperance cause today," and others, including the writer.

The convention closed Tuesday night. No session was marked by high enthusiasm, but there was a distinct undercurrent of quiet determination manifest in every session. Bishop Cushman will be an able, consecrated leader of dry forces.

—BR—

Sponsored by the Brotherhood of West Laurel Church there was a Temperance Rally of West Laurel people held Sunday afternoon, February 25 with more than 130 citizens present. Addresses were made by Prof. R. H. Watkins, Superintendent of Laurel city schools, and by Dr. L. G. Gates. Mr. Fred Scholfield gave a special song. Resolutions were passed condeming the beverage use of alcohol, and the liquor traffic, also commending Governor Johnson on the stand he has taken, and sheriff Reddock of Jones County for his enforcement of the law. The sheriff was present and spoke of the difficult work in enforcing the law.

OTHER CHRISTIAN WORKERS

I. E. Reynolds

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At this time churches are calling for Religious Education and Music Directors, and other full time Christian workers as well, as never before. Too, there are many of these workers who are being dismissed by the churches for one reason or another. One is made to wonder why. The writer presumes to suggest a possible answer to the inquiry. Could it be because so many Christian workers have not learned to labor together? Is there a lack of a proper standard of ethics toward each other religiously, socially or financially? In the business world a person's tenure of office depends upon his efficiency in the position in which he serves, usually. In politics and religion, however, it is apt to depend upon the personal likes or dislikes of those with whom he works or by whom he is employed.

Does the method by which these workers are employed enter into the picture? Instead of a method whereby the pastor, the deacons, or a committee has the sole authority to employ, direct and dismiss its paid workers, the church should call, direct and dismiss, upon recommendation of the pastor, deacons, or a committee, these workers. Is not the latter the Christian method?

Reasons for the dismissal of paid workers might include lack of consecration, lack of a good disposition, jealousy, prejudice, popularity, finances, laziness, lack of preparation, lack of organizing ability, lack of honesty in business, lack of leadership ability, or lack of initiative. Or, perhaps dissatisfaction might arise because of indefiniteness as to the work for which the paid worker is to be held responsible. Many church workers, when entering a new field, are given such vague instructions as the following: to do anything which the pastor and the church wants done; to work with the Sunday school, the B. T. U. and choir, help with the finances and church visiting; to be the pastor's assistant and fulfill other duties as he requires; to be church secretary and do such other work as can be found to do. Both the worker and the church can be more easily satisfied if a definitely outlined duty is assigned, such as: director of all religious education activities; director of the choir; director of church music; director of religious education and music; director of the Training Union and music; director of the Sunday school and music; church office secretary and organist; pastor's secretary and choir director; choir director and financial secretary.

Does the attitude toward other Christian workers have anything to do with failure to make good? Does God call others for Christian service besides licensed or ordained preachers? Do the scriptures teach discrimination between Christian workers relative to call, finances, hours, attitude, etc?

Why not—

Think of all Christian workers as having been called of God for a special service, in different capacities and phases of the work . . . preachers, teachers, musicians, secretaries, editors, etc?

Have all church employees called to their positions in the church by the same methods and dismissed in the same way?

Have all employees of the church alike responsible to the church, or a committee appointed by the church?

Have each employee held responsible only for the definite job which he is called to do?

All Christian workers think of each other as God-called co-workers in Christ's service?

Churches see that there is no discrimination shown in the treatment of various workers?

Pastors, evangelists and preachers learn to share responsibility, popularity and finances with other Christian workers?

—BR—

Luther J. Holcomb, Nashville, Tenn., has just finished an eight day series of services with the First Baptist Church, Denton, Texas. Dr. Frank Weedon is the pastor. There were fifty-eight additions to the church, with the larger number of the group coming by baptism.

THE DEATH OF CONVICTION

By W. C. Taylor, Richmond, Va.

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Let voices from over the seas be the witnesses.

The tremendous neo-catholic current of thought in our day flows through, transcends and survives a variety of short-lived or persistent "movements" of its propaganda. Its influence is having fatal consequences all over the areas of Christendom in which it predominates.

That grave fatality in our Holy War is the death of conviction. When conviction dies in men's consciences and hearts, what stability is left to religion? If truth does not matter, religion is doomed, so far as any vital and biblical Christianity is concerned.

If this neo-catholic unionism were good for Christianity, then we should be seeing the Kingdom of God flourish precisely where the sought-for union is approximated and all distinctive convictions are cried down and ostracized. Yet we see just the contrary.

Right under the shadow of neo-catholic Oxford and Edinburg, where Greek prelate and Anglo-Catholic did kiss each the other's cheek and flaunt their gaudy robes, even there we see conviction dying and Christianity decaying and entering a prolonged decline. Let voices from over the seas be the witnesses:

1. Arthur Black, in the British Weekly of November 3, 1938, writes of the Free Church Sunday school decline as "fully thirty percent since the war." A declining birth rate—itself a further evidence of the death of conviction—and shifts in population explain part of this decline. Be as generous as one will, and beyond, in the sympathetic mention of these other factors, the voices of alarm in the evangelical press in Britain are at one in their sad affirmation that these are not the only factors. No less an authority than Dr. T. R. Glover sometime ago in the British Times reminded our own brethren that they could not forever decry the distinctive witness of our Baptist people and yet expect their children to be Baptists in coming generations.

2. In the Baptist Times of November 25, 1937, we find these words:

"Church Statistics: Just after reading these grave and challenging words from the Archbishop of Canterbury, I opened the Daily Mail Year Book for 1938, edited by the well-known Free Church journalist, Mr. David Williamson, and I turned at once to the statistics of the churches of Great Britain, which have been a feature of this annual for many years past. The figures are certainly discouraging, but facts are facts and they have to be faced. The steady decreases of the last twenty years continue. The Church of England reports a loss of 38,596 qualified electors and 59,086 Easter communicants as well as 150,000 Sunday scholars. Congregationalists lost 3,543 members, 1,515 teachers and 14,225 scholars.

"The Baptist loss of members is given at 4,644 and of Sunday scholars at 19,090. The English Presbyterians dropped 1,295 in membership. British Methodism added 10,470 to its membership, but lost 82,600 Sunday scholars. The Roman Catholic figures do not sustain the claim that Roman Catholicism is growing in England and Wales. They show an increase of forty-six churches and 186 priests, but baptisms are fewer by forty-four, conversions by 558, and the children in Roman Catholic elementary and secondary schools by 11,045.

"If I had to draw a moral from these statistics, I should point to what seems the swift and cumulative collapse of the Sunday school and raise the question whether, for the child of today, a wholly different technique has not to be worked out by the churches."

Clearly the great non-catholic movement that has been running stronger, like a river fed by streams all down its course, has not helped people into Britain's churches. It has helped empty them and drive students away from the study of the Word of God toward indifference and the easy secularism of the world.

3. Mr. R. Wilson Black, J. P., is quoted in the British Weekly of April 28, 1938, as saying:

"The need of new schools is desperate. Last year Baptists lost 16,000 scholars, Congregationalists 23,000, Methodists 66,000, the Church of England 82,000. At this rate there will not be a Sunday school scholar left in twenty-five years. A recent canvass for new scholars shows that the losses can be regained. A new school of 300 scholars was recently opened and 700 came the first day. The days are difficult, but the church has the Gospel. There is no sport in the world equal to pursuing a man in order to save him."

4. At the Long Run Association in Louisville this fall, Dr. P. E. Burroughs was quoted as saying that in a recent period of time the evangelical denominations of the North, in our own country, had had a decrease of 300,000 Sunday school students while Southern Baptists had increased their enrollment 1,500,000. Can there be any doubt that one of the reasons for this is the death of conviction where the union sentiment prevails in the North, whereas the Baptists of the South are still committed to a definite doctrinal witness? It seems to me that is a major element in the situation.

5. A not dissimilar situation is seen all over Latin America. Much of the territory is flooded with anti-sectarian sects, immersionist opponents of Baptist life and of any distinctive name or witness. Such missionaries, in some cases, are Baptists when they are north of the equator, but are enemies and critics of the Baptist name and witness in South America.

Rarely does such a missionary come from our Southland. They generally come from a territory where it is almost a dogma that "one church is as good as another." I recently made a study personally of several of their centers and have noted carefully their reports in a union handbook of their own authorship. They are increasing in the number of missionaries, because of this sentiment of neo-catholicism in Canada and North and West, but their work is the most despairing type of mission work I know of on the face of the earth and is a blight upon the evangelization of South America.

It is heartening to see a vigorous reaction in Britain against the more extreme forms of this neo-catholicism when it broached to Baptists their virtual and ultimate absorption in the mystic ranks of a catholicism yet to be. Also a wholesome awakening to the peril of these intolerant and grasping anti-sectarian sects in Latin America is notable just now.

Mrs. Ernest Brown, wife of an eminent minister of the British crown, is quoted as expressing her "hatred" of "the muzzy talk of the evils of denominationalism" and her "vigorous protest" against becoming "submerged in a sea of sentimentalism." Nor is hers the only voice. Others have been quoted in our Baptist press.

If the average man once becomes convinced that "one church is as good as another," his next conclusion will be: "Then none of them is any good. Why worry to belong?" That conclusion is on the lips of many, and is forming in the throats of others.

When conviction dies, all dies in Christian reality. The springs of conduct are weakened. The Gospel becomes a confusion. No one knows what is right. The only hope of any such "unity" is that men may revert to the herd instinct and run along consciencelessly behind the gaudy Greek and Anglican prelates and those who may be admitted to episcopal ordination by their hands or by their tolerance. It is all a drama of ecclesiastical politics in which the revealed will ob God, on the subject of church life and obedience, is utterly discarded and some new ecumenical creed and council takes precedence over the Lordship of Jesus in His Word.

Kill conviction, if you will, but in so doing you kill vital Christianity and get one more of the dead catholicisms that mar the pages of their bloody history.

—From Western Recorder.

—BR—

Dr. I. C. Robbins resigns and retires as Foreign Secretary of the American Baptist Foreign Mission Society, of Northern Baptists.

BAPTISTS, BISHOPS AND DEMOCRACY

Edgar H. Henderson

I turn now to our discussion about Dr. Wallace's book, **What Baptists Believe.** I have never read, nor do I have any intention ever of reading it. As I indicated, it is not a scientific study which went to the Baptists themselves to find out what they really believe. When I want to know what Baptists believe or ought to believe, I go to the Baptists and to the New Testament, not to some arm-chair theologian. But you are convinced that Baptists generally believe what Dr. Wallace says in his book. **How do you know they do?** Have you made a scientific study of contemporary Baptist beliefs?

You remind me that there is a great difference between saying What Baptists Believe and saying What They **Must** Believe. I am thoroughly aware of the difference. But this book has the psychological effect of blurring this difference, and that is the whole point of my objection to it. Notice. It has the official approval of the Southern Baptist Sunday School Board. It is an official text book of that board. And when it is taught to minds less trained than yours and mine, all of this leads them to believe that, if they are to be Baptists they **must** believe all that this book contains. Indeed you seem to have fallen a victim to this same psychology of suggestion, because you assume that anybody who does not believe the things Dr. Wallace's book asserts is not a true, but a "tangential" Baptist. In short, you assume that a Baptist **must** believe what Dr. Wallace says Baptists do believe. Since Dr. Wallace has victimized you, you ought to join in my protest against the subtle suggestion his book conveys. But you charge me with being myself guilty of telling the world what Baptists believe, especially about democracy. Here you are in error. You will note that I only made "assumptions" as to Baptists beliefs on democracy and asked questions as to these beliefs, indicating a desire to be corrected if in error. Again, you say that we constantly preach what Baptists believe. I doubt it—if you mean that we preach much about the **distinctive** Baptist beliefs. If one did not already know, it would often be wellnigh impossible to distinguish between a sermon preached by the average Baptist and one preached by the average Methodist, for example, on the basis of differences in the doctrines presented. Indeed, I am inclined to think doctrines are not much presented anywhere in the Protestant churches today. (See Biblical Recorder, February 14, 1940, pp. 10-11.)

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Remarks By The Editor

Certainly no extended remarks are needed. Dr. Henderson's words answer themselves.

First he says that he has never read Dr. Wallace's book "What Baptists Believe," and has no intention ever to do so. Most "unscientific." Why should a man condemn a thing he has never read; and why should he set himself to close his eyes against any light? You can't argue with a man like that, and all the appeal you might make falls on dead ears.

I know that Baptists believe what Dr. Wallace says they do because I have read the book, and I know what Southern Baptists believe. I haven't lived among them and worked with them fifty years without learning that, and I have read their literature. I know there has grown up a small group in North Carolina in the past few years who do not believe the Bible is the infalible word of God, but they do not represent Southern Baptists.

That the editor is a victim of suggestion is a personal charge, which he does not need to answer.

If Dr. Henderson only "assumes" what Baptists believe, he ought not to forbid this to others.

Again, we are of the opinion that the average Baptist preacher preaches what Baptists believe. If he preaches something contrary to this he should be allowed to go where he belongs. He ought in all decency to do so. A man should not on the pretense of uncertainty as to what they believe, be allowed to preach what Peter calls "heresies of perdition."

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

I

"Go tell the story now,
Go tell the story now,
How Jesus died for you and me,
Go tell the story now."

"Therefore,—they went everywhere preaching the Word." Acts 8:4.

If ever there was a time when it should be easy for Mississippi Baptists to "go everywhere" preaching the Word, that time is NOW. For centuries a Gospel Now Club authorization has adorned the pages of the Book. "Now, is the day of salvation, Now, is the accepted time." II Cor. 6:2. See Isaiah 49:8-10.

Now is the time for all of us to do personal soul winning—along the highway, in the home, in the office, at the store, at school, on the farm —everywhere!

Now is the time for us to swing into the church revival season!

Now is the time to go out to a schoolhouse or elsewhere in a neglected district, taking the gospel to those who never or seldom hear it!

Now is the time to plan associational, cooperative evangelistic services!

Now is the time to plan city-wide evangelistic crusades!

Now is the time to give out tracts, write letters, pass along gospels of John!

Now is the time to reproduce the Christ life!

Now is the time for great praying for a great outpouring of the Spirit of God upon His people, and upon the unregenerate!

The State Evangelistic Conference brought to us great blessing and likewise great responsibilities.

We thank all who made any contribution to the Conference.

II

We believe about 99 of every 100 Mississippi Baptists desire the truth about their work. We have been trying to give it to them through this medium as well as in person.

We hear some talk as to percentage of overhead and promotional cost in relation to receipts.

For some time we have intended getting to this, but frankly, we agree with most Mississippi Baptists that people are more important than percentages. Some say this with their lips, but —"by their fruits ye shall know them."

Last year, a few times, not many, we were asked as to this percentage. We didn't know. We said so. We were going after folks. We were going out to folks.

Then, too, we had no desire to go back into another administration. We were willing to study the record of this administration when it had made one. We invite others to study it. We invite constructive suggestions. The carping critic on the other hand inspires no one.

For 1939 the audit shows $202,692.45 total receipts. The same audit shows total cost of collecting, handling and promoting in this realm to be $34,341.14. Get out your pencil and you will find 16% (fraction omitted) to the ratio.

We did—you did better than that in January 1940. The ratio stands at 12%. We are going to give you a complete analysis of January probably next week. We expect to keep doing better with the help of the Lord and Mississippi Baptists.

III

Dr. W. A. Hewitt, First Church, Jackson, quoted the following in his letter to the membership in Church Loyalty Emphasis:

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

Mississippi Baptists, press on!

We list certificates as follows:

No. 502 for $50, and No. 502 for $100 by a member of Clinton Church, (secured by D. A. MrCall).

Again: No. 123 for $36, and No. 69 for $100, each by a member of Calvary Church of Jackson, (McLaurin and Hightower, field workers).

And: No. 124 for $36, member First Church of Jackson, (McLaurin, and Hightower, field workers).

TOO: No. 100 for $36, and No. 97 for $36, each by a member of church at Moss Point, (Fagan, field worker).

And: No. 5 for $100, and No. 7 for $100 each by a member of church at Moss Point, (Fagan, field worker).

Still others: No. 159 for $36, No. 59 for $50, No. 36 for $100, each from a member of Poplar Springs of Meridian, (Farr, field worker).

And: No. 162 for $36, member of 41st Avenue of Meridian, (Farr, field worker).

And still others: No. 50 for $36, member Jackson Calvary, (Patch, field worker).

And: No. 44 for $36, No. 43 for $36, each from a member of Baldwyn Church, (Patch, field worker).

And others: No. 45 for $36, No. 46 for $36, No. 47 for $36, No. 48 for $36, and No. 49 for $36 each from a member of church at Eupora, (secured by E. D. Estes).

And still others: No. 71 for $100, member church of Merigold, (McLaurin, field worker).

And: No. 125 for $36, member Calvary of Jackson, (McLaurin, field worker).

"Before I was born My Church gave to my parents ideals of life and love that made my home a place of strength and beauty.

My Church enriched my childhood with the Romance and Religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths My Church taught become radiant, inconsistent, inescapable.

In the stress and storm of adolescence My Church heard the surge of my soul and she guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love My Church taught me to chasten and spiritualize my affections; She sanctified my marriage and blessed my home.

When my heart was seamed with Sorrow, and I thought the sun could never shine again, My Church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, My Church has believed in me and wooingly She has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself and My Church is helping me to train them for all joyous and clean and Christly living.

My Church calls me to Her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what She has done for me. In this place in which I live, I will help Her keep aflame and aloft the torch of living faith."

—William Henry Boddy, D. D.

—BR—

To the members of Fellowship Baptist Church, Lorman: You are receiving the Baptist Record under the Every Family plan which we are continuing in our church. I want to urge you to read it and I am sure you will receive a great blessing from it.—H. A. Hunderup, Jr.

EVANGELISTIC CONFERENCE—

(Continued from page 3)

number of common, practical difficulties in this effort were given consideration that made the hour a very profitable one.

"Mobilized for Evangelism" was discussed by brother J. N. Barnette of the Extension Department of the Sunday School Board. An outline was given of the existing conditions in the state as compared with some of the other states which revealed a great need of mobilizing the forces. An earnest plea was made that an organization be set up in each association for reaching the lost.

Wednesday Night Session

In this session Dr. Frank Leavell continued the message began in the morning session on personal soul winning. Quoting Dr. E. Y. Mullins Dr. Leavell said the leading of one to Christ is the most important thing one can ever do. A number of reasons were pointed out as to why this is true and these were discussed.

Dr. Copass who was scheduled to speak in this session yielded his time to brother Appelman for another evangelistic message. The subject of this message was "Travailing for Souls." In an impassioned way instances were recited that have taken place through the years to demonstrate that when men have travailed in prayer, in sacrifice, in consecration, souls have been born into the kingdom. At the close of the service a call to rededication of life to God's service was made, to which nearly every one in the large audience responded. Then a call to prayer was extended to which a large number came in prostration and remained to a late hour. It was indeed a great hour from which it is expected large results will come.

Thursday Morning Service

The opening hour of this the last day of the conference witnessed a goodly number who seem to have large capacity to receive. During the previous days and nights from those who spoke have come floods of truths and one speaker marvelled at the capacity those attending the conference seem to possess. The number remaining this morning seem to listen as eagerly as in the beginning. The good things continued to come.

Brother J. B. Middleton of Sardis is the speaker following a lifting song and prayer period. Brother Middleton speaks on "Being a Good Soldier of Christ." Text, "Put On the Whole Armor of God." Satan is pointed out as the Christian's foe possessing great power. He must be combated in the armor provided by the "Captain of our salvation." It was an earnest and practical message.

Dr. Dobbins is heard again in the gospel of John in which Jesus is pointed out as the modern evangelist. He begins today with the tenth chapter where Jesus is found teaching and dealing with those who are saved. In the previous chapters he is found bringing them to salvation. Jesus in the chapters studied this morning meets the needs of the saved in every exigency, fully preparing him to be His Ambassador to a lost world.

"My Experience" was the subject of a message by brother J. W. Middleton. This was based on the three parables of the 15th chapter of Luke's Gospel. It was a vivid picture of God in His infinite love going out ofter the lost. The message was given a very personal turn in that brother Middleton used the parable of the "lost boy" as the occasion of relating his own experience. All hearts were touched and made to rejoice in this practical demonstration of God's saving love and grace.

Dr. Copass in his closing message showed how Jeremiah was able to get his message over to the people. In a former message it has been shown that the Prophet had a message from God. He was able to reach the people with the message by (1) being a flaming evangel; (2) by writing when personally restricted; (3) in advising and teaching when men were sent to him; (4) by sending words of commendation and encouragement to those who were faithful to

(Continued on page 8)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
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Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

W. M. U. CONVENTION, APRIL 2-4

Calvary Baptist Church is making plans to be hostess to the annual W. M. U. Convention April 2-4. Committees have been appointed and adequate preparations are being made to entertain on Havard plan—bed and breakfast. This church has not had this privilege in 28 years. Those of you who were present 28 years ago, make a special effort to be present and observe the changes that have taken place. We want to make this a great occasion—come and let us glorify His name together.

—o—

Mrs. D. Holland, 2245 Robinson Street, will be chairman of the homes committee. Those of you expecting entertainment, please send your name to her.

—o—

Through February 29th there had been sent to Dr. McCall $15,780.54 for the Lottie Moon Offering for Foreign Missions. These figures rejoice our hearts. Do we love our Homeland as much? And will we make our Annie W. Armstrong Offering for Home Missions as much? You are now in the midst of your ingathering, renew your strength and give an expression of your love for Him and your homeland.

The following announcement is a very important one, read carefully:

A Tri-State Regional W. C. T. U. Conference has been called at Meridian, Mississippi, on Mar. 28, 29, by the National Women's Christian Temperance Union. This region includes the states of Alabama, Mississippi, and Louisiana. Mrs. Ida B. Wise Smith, President of the National W. C. T. will preside. The Youth Division will be under Miss Lenadell Wiggins, National Secretary of the Loyal Temperance Legion. The three state presidents: Mrs. Cora McAdory, Alabama; Mrs. Cora Mayo, Louisiana; and Miss Susie V. Powell, Mississippi, will assist the National President and bring their delegations of officers, directors, and members to participate. Many distinguished speakers will be heard on timely topics.

The Lamar Hotel is headquarters for the conference which opens at 1:30 Thursday 28, and closes Friday evening the 29. This is one of twenty-five conferences being held throughout the country to plan strategy for an intensive campaign for protection of the American home. The general strategy calls for implementing and strengthening or factors believed favorable; and a campaign against social forces inimical to the American home. Among other forces the part alcohol plays will be examined closely as one factor affecting public health, safety, and the economic welfare. The general plan has two fronts —education and stimulation of community action.

Members of the Baptist Woman's Missionary Union concerned with protection of the home from subversive agencies are cordially invited to attend and participate in the discussions.

—Susie V. Powell, Program Chm.

—o—

Marti 52

Consolacion del Sur, Cuba

March is dangerously near with its challenge to do our best in and for the home field and I want many folks to have a letter from me, so the goodness of the beloved Union makes it possible. Once before I wrote to many of you in this way and I wonder where I left off.

In December I finished two years here, the most strenuous work I have ever had. The dark places have been many but your prayers and love have brought the silver lining of the clouds where it could be seen and we closed the past year with a very happy Day of Prayer. Our Sundays are full to overflowing but during the day on the thirty-first, starting at seven o'clock and using every spare hour, we had three hours of testimonies, prayers and devotionals. Then after the regular evening service all the consecrated members and a few interested friends stayed from nine-thirty till two a. m. My sister sent the money for us to have hot chocolate and cake at eleven. It was a happy day surely and just as we were closing a very fine girl gave a lovely testimony of her faith in Christ.

The results of that day and all the years of work have brought us to Tuesday nights dedicated to special study for a group who will probably be baptized before very long. It was necessary for us to spend many months working with the members and the results have been the losing of some who surely have not been born again, while others have consecrated their lives to the Lord. Especially interesting is a group of S. S. workers who study constantly, getting their diplomas and seals and showing themselves my right arm in many ways.

We are expecting the evangelists who have gone from town to town during several months and finish at this end of the Island. Our preparations are legion. Street services every Saturday night have drawn people and the order has been perfect. I had never talked on the streets before but here I have all the work to do and must not be afraid of any form of it. We have an open air S. S. each Sunday morning, grown ups and children in five groups. The first stand for the forty or fifty minutes, the children sit on newspaper seats; we folded the papers in quarters and sewed them around the edge. Last Sunday there were 82 present. Then at one we have three Sunday schools in different homes, coming here for the general meeting. There were 248 last Sunday in all the meetings. God will have to bless these efforts. And when I remember that when I took the work here there was no S. S. I realize that we are being led of the Master.

Our dream now is a S. S. building in the lot back of our church, our property. We have done everything we can think of for the fund, naturally no raffling, no pay entertainments, etc., for all free-will giving. Right now we have the little bags around the wall that some of you heard me tell about and they are being filled miraculously. Soon there will be none left. We have a large place on the wall that looks like bricks, real cardboard with white chalk trimmings. Each brick has a number which is its price and an offering buys a brick. On Saturday morning I have story hour, forty children enrolled now and they have a bank: a real brick with a hole in it. The offerings each Saturday buys one brick and are they happy!

But what a dearth of literature there is for all our work. I help here and elsewhere with the little time I have, sending ideas, but it is little. I have ready for printing (translated) "The Way Made Plain," since one of our greatest needs is books for the S. S. course, but before we can find funds for its publishing, I am afraid it will go into the trash pile. There are so many things for prayer.

A very fine Christmas program, sixty-two taking part, platforms (three) made from ironing boards, doors off hinges, etc., brought a write-up in the town paper by its very Catholic owner and a letter from the Masons who are our most untouchable people here for the Gospel. These are great steps forward.

Best of all, I am writing for the town paper. Last week an article giving all my Biblical reasons for not joining in the procession after the Patron Saint of the town whose feast days come in February. I was not sure whether such plain teaching would get by but it is causing comment.

The allotted words have been reached, only can I add that I love you, appreciate you, count on your prayers and still have much to tell you.

Very sincerely,

Christine Garnett.

—BR—

According to the Missionary Review of the World, the national income in 1937 was $40,000,000,000. The amount spent for alcoholic drinks was $4,000,000,000, or 10 per cent; for tobacco was $3,500,000,000 or 8 per cent; for education $2,175,000,000 or 5 per cent; and for religion was only $793,000,000 or 2 per cent. Americans spent more than 5 times as much for liquor and more than 4 times as much for tobacco as for all religious purposes.

At the annual meeting of the Board of Trustees of the Baptist Bible Institute recently held in New Orleans, a committee was appointed to study plans for securing endowment funds for the Institute. It is a miracle of grace that the Institute has carried on its work without endowment for twenty-two years. No indebtedness is incurred for operating expenses. There is a debt on the buildings which have been purchased for the school, which is being gradually but surely reduced by the receipts from the Hundred Thousand Club. The operating expenses are met by the receipts from the Cooperative Program, and a small amount from students' fees. To some this would seem inadequate support. Now to insure stability and make enlargement possible it is desirable that a permanent endowment be secured. At present the only invested funds are to provide two lectureships for a few days each year, and to assist a limited number of students who are preparing to be missionaries. Here is a great field and opportunity, as the Lord shall direct.

—BR—

EVANGELISTIC CONFERENCE—

(Continued from page 7)

God. This was given to the preachers as an outline for a sermon.

Dr. Appelman's message at the close of this session was on "The Greatest Business in the World." Text, "I will make you fishers of men." Three truths were emphasized: (1) God called common servants; (2) He sent them on a common task, and (3) He gave them common instructions.

In the afternoon session of the conference brother G. O. Parker spoke on "Enlisting the Convert" and brother W. L. Meadows brought a message on "Training the Convert." These were practical messages in that they looked to the conserving of the evangelistic efforts.

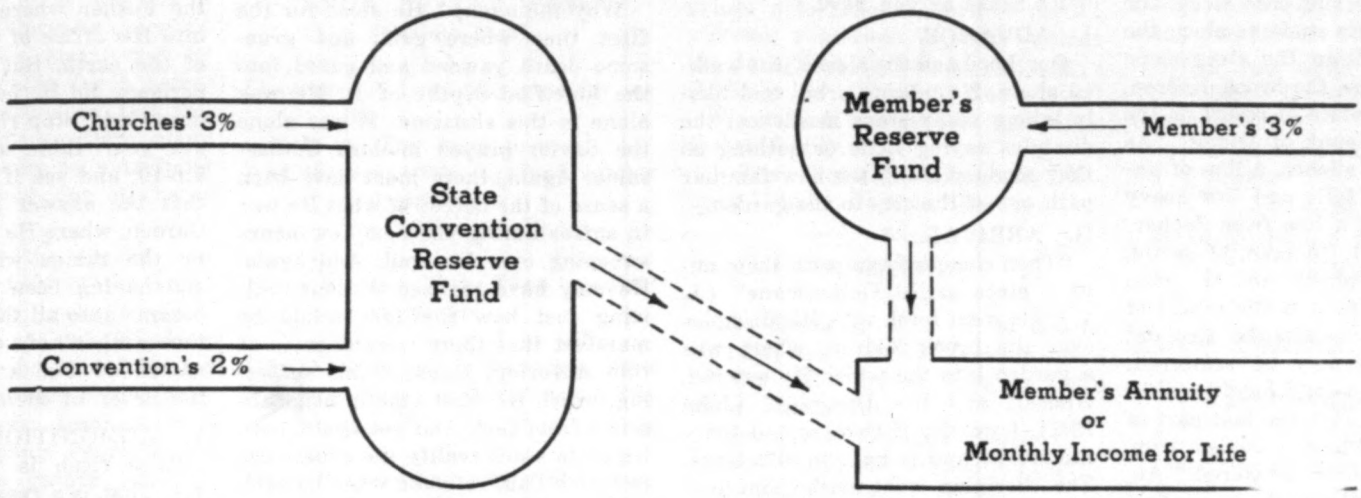
In the closing night session brother Appelman related his Christian experience which proved a high climax to a generally acclaimed most successful conference.

Ministers Retirement Plan Simplified

— AS ADMINISTERED BY —

The Relief and Annuity Board of the Southern Baptist Convention

Dallas, Texas



The Ministers Retirement Plan ... Building Up Reserves, Paying Out Annuities

BUILDING UP THE FUNDS

A study of the diagram above will reveal how the Ministers Retirement Plan works.

Note that the church does not pay for its own pastor, nor for any other pastor in particular. Contributions made by the churches go into a group fund, which will be used for all pastors who retire under the Plan.

Contributions made by the Convention go into this group fund also, forming a state pool. This pool is known as the STATE CONVENTION RESERVE FUND. This State Convention Reserve Fund belongs to the state that made the contributions, and cannot be used for any other state.

Contributions made by the minister are credited to him personally, and create the MEMBER'S RESERVE FUND. Such contributions belong to the minister who made them, and cannot be used for any other minister. Whether the minister retires or not, all of his funds will eventually be returned to him, his loved ones, or to his estate. In other words, he will eventually get back every penny he puts into the Plan, including interest additions.

Once a year interest additions are credited to the State Convention Reserve Fund and to the Member's Reserve Fund.

PAYING OUT ANNUITIES

In addition to the assurance that all of his own money will finally be returned to him, as explained above, there are two ways in which a minister may receive benefits from the State Convention Reserve Fund: (1) when he retires on account of total and permanent disability, and (2) when he retires on account of age (at 65 or thereafter).

Upon retirement, either on account of disability or age, a minister's own funds are used to purchase a portion of the life annuity for him. This portion of his life annuity may be large or small, depending upon the length of time he has been an active member, and upon other circumstances.

Now, let us suppose that this portion of the annuity, purchased by the member's own funds, will amount to an income of $10 per month for life. And let us suppose further that the member, according to his years of service and average salary, is entitled to an income of $40 per month for life. In such a case the $10 per month would be paid out of the Member's Reserve Fund, and the additional $30 per month, necessary to make his annuity complete, would be paid out of the State Convention Reserve Fund.

Practically all other retirement cases, regardless of the amounts involved, would be handled in a similar manner.

It is difficult to say, in advance, just what portion of an annuity a member's own funds will purchase. However, if a minister joins the Plan at age 25, and retires at 65, his own funds, including interest additions, will pay for about half the cost of his life annuity. This means that if a minister pays dues for 40 years, and then retires, one half of his life annuity will be paid out of the Member's Reserve Fund, and the other half out of the State Convention Reserve Fund.

In case a member transfers from one state to another, he will, upon retirement, receive only one check per month; but each State Convention Reserve Fund involved would be charged with its share of the total cost of his life annuity.

The Ministers Retirement Plan has been pronounced sound by outstanding Actuaries, and will work well when properly supported. It is the one hope to solve the problem of dependency of disabled and aged ministers among Southern Baptists. May the Lord lead every pastor and every church to participate in this great Plan.

For application blanks, or further information, kindly write

D. A. (Scotchie) McCall, Corresponding Secretary and Treasurer

Baptist Building . . . . . Jackson, Mississippi

Sunday School Lesson

By L. Bracey Campbell

Lesson for March 10
GLEAMS OF GLORY FROM GETHSEMANE
Matthew 26:36-46

Introduction. While the little company lingered in the upper room, dusk deepened into night. While the sons of the city sink into sleep, the Teacher leads His students along the silent streets, down the steep slope of Moriah, across the brook Kedron, to the familiar place of resort on the slope of the Mount of Olives. As they proceed in silence, a line of ancient prophecy falls and lies heavy upon His heart, a line from Zechariah (Zech. 13:7), "Awake, O Sword, against my shepherd, and the man of my fellowship, it is the oracle of Jehovah of hosts: smite the shepherd that the sheep may be scattered; and I will turn my hand against the little ones." It is the last part of the prophecy which troubles Him, "The sheep shall be scattered." Ah, dreadful thought! For the smiting of the shepherd he is well prepared; it is the scattering of the sheep which makes His heart sore and forces upon the silence the burden of these sorrowful words: "All ye will be made to stumble because of me this night" (Matt. 26:31). O infinite depths of this pathos of the divine, "Because of Me": how it pained Him to think that what must come to Him should be so terrible to them. This night! This night!! In such a night as this! He who at any season walketh in the night, hath need to be wary, but of all nights that have lain heavy on this earth, this night is the dreariest. So there is a world of tender allowance, I think, in these words of the tender shepherd.

Oh, the sheep were not as yet alarmed. They saw nothing dangerous to Him or them over there where the city lay asleep or anywhere on this side of it. So Peter impulsive breaks silence with such a profession of unwavering loyalty that the Lord told him that he would deny his Lord thrice before cock-crow of the coming morning and, sure of his ground where no quagmire as yet appeared in his path, Peter again makes asseveration, "Even if I must die with Thee, I will not deny Thee" (v. 35). Poor brother of the ready tongue! You were safe when you were tremblingly asking, "Is it I, Lord?" (v. 32)—you are very far from safety now. You imagine that your Master can not know how strong you are, how burning your zeal, how warm your love, how steadfast your devotion. But you are distinctly conscious of all this, and cannot be mistaken about it. Devotion thrills every fiber of your being, and you feel in your soul, nay, you know, that no torture, not even though it be unto death, can move you from your steadfastness! Well, "Likewise also said all the disciples" (v. 35). Come, brother! Come, sister! Wherever you are when you read this, stop and ask yourself, "Would I have done as they did, had I been there?" Answer the question in simple truthfulness.

Of course the trouble is that you can't answer that question. Well, why ask it? To bring you face to face with the fact that you do not know yourself. The one thing you do not know is yourself. Peter said, "I guess I know myself, how I feel and what I'll do." But he did not know Himself. Only one person knew Peter, and the same person is the only one who knows you and me. Anytime I try to direct my own way and set my own task with no regard for the counsel of the one who knows me, I act the fool, and I have as much sense as you have.

I. ADVANCE.

Our Lord and the eleven just walked along, He talking a bit, and likely taking many steps in silence; the disciples saying little or nothing as they trudged along the now familiar path out of the city to the garden.

II. ARRIVAL.

"Then cometh Jesus with them unto a place called Gethsemane" (A. V.) "He went forth with His disciples over the brook Kidron, where was a garden into the which He entered, Himself and His Disciples" (John 18:1). I wonder if there was a fence around it, and a gate in the fence. The disciples went with Him into the garden, and I wonder if it was just inside the gate He stationed the eight as a sort of sentinel post.

III. ASSOCIATION.

We have mentioned some of them already. His visible companions were eleven of the twelve, Judas having left them to join the enemies of Jesus and lead them to Him that He might be arrested. His human heart yearned for sympathy now that the hour of His arrest drew near. But only a few people of any number are capable of deep sympathy. Our Lord would select those who were to be nearest Him in the hour of trying loneliness. Eight of His disciples He left at the entrance, and the three who composed the inner circle, Peter, James, and John, He took with Him a little farther in. Did olive trees stand in the garden then as now? If so, their foliage would cast a deep shade on the ground, for the moon was at the full. How far did the favored three go with Him? They had gone with Him all the way before. When He raised from the dead the little daughter of Jairus, the three were with Him: when he was transfigured on the mount and conversed with the heavenly visitors, the three were with Him. He invites them along with Him, but even these three can not go with Him all the way. He will have them as near as possible; yet He must be alone. "I have trodden the winepress alone, and of the people there was none with me." "Into the garden went my Lord alone with God to be."

IV. AGONY.

"Began to be sorrowful and very heavy" (v. 37). "Began to be sore amazed, and to be very heavy . . . "My soul is exceeding sorrowful unto death" (Mk. 14:33, 34). "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground" (Lk. 22:44).

Be careful here! Appropriate to this location and occasion are the words of the Almighty to another servant of His, "Do not draw nigh hither; put off thy shoes from off thy feet; for the place on which thou standest is holy ground" (Ex. 3:5). Well might we shrink from touching this incomparable picture of unexampled sorrow, for fear lest we leave our fingermarks upon it. Let us stand tremblingly reverent, looking worshipfully, never certain that we are seeing all these is of worth to see, or that we are seeing what it is most worth while to see, but only certain that we are seeing something incomparably wonderful of the exhibition of the love which "God so loved the world."

Why the agony? He stood for the first time where grim and gruesome death yawned and gazed into the horrified depths of it. He was alone in this situation. It was alone the Savior prayed in dark Gethsemane. Again, there must have been a sense of the horror of what He was to suffer during the next few hours sweeping over his soul. And again, He may have realized without realizing just how the fact would be manifest that there were degrees of this suffering, steps in this suffering, which He must take in utter absence from God. And yet again, here began in stark reality the experience to which Paul referred when he said, "Christ died for our sins according to the scriptures" (I Cor. 15:3). Our sins! Our sins!! Our sins on Him; a deepening sense of enormity of human wretchedness flooding His soul and burdening it with an overwhelming weight of woe! "My soul is exceeding sorrowful," He said, and it is well for us to remember that it was in the region of the soul that His sorrow was greatest, even as it is in the same region that lost men must severely suffer, instead of in the region of the physical. Here is demonstrated God's estimate of the enormity of sin, and the worth of the human soul. Our Lord saved men at the cost of the drinking of the cup, the mingled contents of which included the betrayal, the trial, the mocking, the scourging, the cross, the grave, and all besides, so much and so great that our thoughts can not compass it. And the purchase of this price was all and every means of grace with which our Father has daily blessed our lives. I say every fruit which the grace of God offers our famished souls has the roots by which it was nourished here under the olive trees, shadow-laden Gethsemane.

What the significance of Gethesemane to Him? There is a sense in which He was from all eternity what He is now: "Thou art my Son: I this day have begotten Thee" (Psalm 2: 7), was spoken by David as a truth from all eternity. "Sit Thou at my right hand, Till I shall make Thine enemies a stool for Thy feet" (Psa. 110:1), is an eternal truth, and our Lord was always King of kings; "The Lamb who is slain from the foundation of the world" (Rev. 13:8). expressed an eternal transaction; and "Thou art a priest forever after the order of Melchizedek" (Psalm 110:4), declares the eternal priesthood of our Lord. But there is a sense in which by successive stages the threefold function of our Lord was made known in the earth. At His baptism, as John stood His body erect, a voice from heaven spoke to John the words, "This is my beloved Son, in whom I am well pleased" (Mtt. 3:17). On the Mount of Transfiguration, the heavenly voice added the words, "Hear ye Him" (Matt. 17:5), and the withdrawal of Moses and Elijah, leaving Jesus alone, clearly indicated, I think, that He was henceforth to be God's one called prophet to humanity. When he had conquered death, He ascended to the Father where He was inducted into His office of Ruler of the kings of the earth. But where in His experience did He become man's priest unto God? Stop right here, now, and get your Bible and read Hebrews 5:6-10, and see if you do not agree that the answer is, "Here in the Garden, where He "learned obedience by the things which He suffered; and having been made perfect, He became unto all them that obey Him the author of eternal salvation; named of God a high priest after the order of Melchizedek."

V. ADMONITION.

"The flesh is weak" (Matt. 26: 41). That is a reason why we should watch and pray. "The Spirit is willing, but the flesh is weak," watchfully, prayerfully, therefore, strive to keep out of temptation, lest it take advantage of the weakness to overcome and ruin.

VI. ACQUIESCENSE.

"My Father, if it is possible, let this cup pass away from Me . . . . My Father, if this can not pass away, unless I drink it, Thy will be done" (Matt. 26:39, 42). The first of the petitions above is prayer with submission; the second is submission without prayer. Even in this solemn hour, the Savior was learning obedience through the things which He suffered." Do we learn thus, or in anywise at all? I confess that I am inexcusably slow to learn it.

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MISS RUBY TAYLOR, ELEMENTARY SEC.

Spring Training

Two months of the year—April and October—are set apart each year as special months of training for Sunday school people. This does not mean, of course, that there cannot be, or should not be, any training classes only in these two months.

However, it does mean that by having special months for a somewhat unified emphasis on this important phase of it, that many schools will cooperate in a training program that would not otherwise do so.

In April, 1940, the special emphasis is on the study of the diploma books and the books on Doctrines, Stewardship, and Missions. How fine it will be, and how far reaching, for thousands of our Sunday school officers, teachers, and pupils in the Young People's and Adult classes to gather in these study course classes during this Spring season for a study together of these vital and fundamental topics of the Christian faith.

Free Book

In line with the above plan for the training classes this April, or whatever time you have them, the Sunday School Board is giving a free copy of Dr. J. M. Frost's great book, The Moral Dignity of Baptism, to any pastor who will agree to teach it or have it taught in his church.

This book is one of the regular Sunday school study course books and due credit will be given all who finish it. Regular blanks for reporting training classes will be gladly sent on request.

Let's make this Spring season, with April the chief month, one to be never forgotten in helping our people to become more firmly rooted and grounded in the fundamentals of the faith.

20 Conferences

Last year the workers in the Sunday school department gave the full month of April to making 20 district conferences covering the entire state in the interest of the Sunday school and Vacation Bible school program.

We reached 1300 people and 452 churches in those conferences. We feel that it was the greatest promotional month the department has ever had. Many were the direct results that came all through the year from those meetings.

The results were so encouraging then that we plan to repeat it this year. Our tour this year will begin on Monday, April 1, and close on Friday, April 26.

The program will be out in a few days now and will be mailed to every pastor and superintendent in the state. We want to major on getting our officers and teachers to attend. They are the ones responsible for the work more than any others, and they well realize this, too.

Free Leaflet

We have on hand a limited quantity of the leaflet on Evangelism by Evangelist Hyman Appelman. It is a reprint of an article that appeared in the February Builder, and directed especially to Sunday school officers and teachers.

Any pastor desiring a few of these can obtain them by writing the Sunday school department, Box 530, Jackson. They are not for general distribution, but for the pastor and whatever use he can make of them by wise distribution among his people.

—BR—

"SHOW ME THY WAYS" (Psalms 25:4)

—o—

Show me, oh Lord, Thy plan for my life.
Help me Thy ways to see;
And through life's joys and sorrow and strife,
Teach me to live for Thee.

Show me the Way Thou wouldst have me go,
Whether to lowland or hill;
Gladly I'll follow, if I can but know
Which way accords with Thy will.

Show me the task which Thou hast for me.
Help me to understand,
That I may faithfully work for Thee
Under Thy guiding hand.

Show me the plan, the way, and the task,
For I have heard Thy call;
And I am willing to do my best.
Lord, I surrender all!

—Lydia Corona
306 Bonner Street,
Wichita Falls, Texas.

—BR—

IN MEMORIAM

—o—

The life of our friend, and beloved member, brother J. M. Chipman, was always quiet and peaceful and he was loved by every one that knew him.

He was born in Neshoba County in 1876, and there he spent most of his life near his beloved church, the Neshoba Baptist Church, which he helped build and served as deacon for many years.

Brother Chipman's influence over both young and old will be greatly missed as he was a good Bible scholar and always had something to say for Christ.

He leaves behind four daughters and thirteen grandchildren and scores of friends who will miss him for what he was. He served faithfully as a deacon and teacher.

May we who are left behind be "Faithful unto death," as he was.

Yours in Christ,
B. F. Worley, Pastor
Darlove Baptist Church.
Darlove, Miss.

—BR—

"I'se got a new job, so I can't do yo' washin' no mo.'"

"What is it, Mandy?"

"My new job is that I cain't work. I'se on relief."



MRS. W. J. McPHAIL

—o—

She is not dead but sleepeth, Matt. 9:24.

These words of Jesus bring comfort to our hearts.

To us, she seemed to be one of the most consecrated women of our society, ever eager to be of service for her Master.

So we, the members of Dublin Woman's Missionary Society, feel that in her going we have sustained an irreparable loss.

To the family, we would say, grieve not, "The one bright thread weaving a glorious pattern against the dark, drab distress of these days is the golden thread of God's love."

We extend our deepest sympathy to her family.

—The Woman's Missionary Society, Dublin Baptist Church.

—BR—

SOUTHSIDE

—o—

The Senior B. Y. P. U. of Southside Baptist Church of Jackson elected the following officers to serve after March 1st:

President—Winstead Cooper.
Vice-President—Tilman Cooper.
Secretary—Sarah White.
Treasurer—W. R. Bunyard.
Bible Readers Leader—Mrs. W. R. Bunyard.
Corresponding Secretary — Almeida Lewis.
Group Captains: No. 1, Mrs. Lois Chandler; No. 2, Frank Brantley, No. 3, Sally Austin; No. 4, Jim Shannahan.

Report for January 25: on roll, 28; present, 16; 100% members, 11; visitors, 8; new members 1.

Cor. Secretary

—BR—

SUBSCRIBE TO THE BAPTIST RECORD

VALUABLE HELP FOR STEWARDSHIP COMMITTEE

—o—

The Layman Company, which cooperates with all denominations, will send for one dollar, to any committee or individual, on approval, a package containing over 500 pages of pamphlets, bulletins, and tabloids, including three playlets, "The Scriptural Basis for the Tithe," and an account book, also a proposal for a Ten Weeks of Tithe Education at so low a price that distribution to an entire church through ten weeks costs only three and a half cents per family.

When you write please mention The Baptist Record; also give your denomination.

—The Layman Co., 730 Rush St., Chicago.

—BR—

SUBSCRIBE TO THE BAPTIST RECORD

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The Radiant Quest

By GRACE NOLL CROWELL

The new volume of verse by the beloved author of *Songs for Courage, Light of the Years,* etc. 82 poems, forming the perfect gift book. $1.50

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By MARGARET SLATTERY

Here is the essence of the inspiring lectures which this popular speaker and writer has given across the country—arranged for devotional reading. $1.25

52 Story-Sermons for Children

By DANIEL A. POLING

The well-known minister of the Baptist Temple, Philadelphia, and Editor of *Christian Herald,* presents his most popular children's sermons. $1.25

From Whence Cometh My Help

By BOYNTON MERRILL

Here are a great preacher's most helpful sermon ideas—literary gems that are inspiring reading and of practical use in worship services, sermon building. $1.25

BAPTIST BOOK STORE
500 E. Capitol St. Jackson, Miss.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

I hope you will enjoy this bunch of letters as much as I did, and that they will make you want to sit down and write too. Don't miss the financial report. Not so bad for the shortest month in the year, do you think? But it could be better. Let's all together try to make March an extra good month. All in favor, say aye. Opposed, no. The ayes have it.

Now, let's go.

With love,
Mrs. Frances Steele

—o—

BIBLE STUDY

The Storm At Sea and Shipwreck
(Continued from last week)
Read Acts 27

But soon there arose a fierce hurricane that beat against the ship so that the sailors were unable to steer it and were forced to let it go wherever the wind might drive it. They came near to a little island called Clauda, and they could hardly save the little boat that was fastened behind the ship, from being washed away. When they had taken it up out of the water, they wound chains about the ship, underneath and all around it to keep it from breaking to pieces. Being greatly tossed by the tempest, the next day they throw out into the sea some of the cargo to make the ship lighter and to save it from sinking. The day after, they threw over all the ropes and sails that could be spared.

When the wind kept on blowing for many days, and they could see neither sun, nor moon, nor stars because of the dark clouds that covered the sky, the people in the ship gave up all hope, thinking they would surely be lost. After they had eaten nothing for a long time, Paul stood up among them and said, "Sirs, you should have listened to me and stayed at the island of Crete. Then you would not have come into this great danger. Yet now, I beg you, do not be afraid for there shall be no loss of any man's life among you, but only of the ship. For this night there stood by me the angel of the Lord, who spoke to me and said, 'Fear not, Paul, for you shall come safely to Rome and appear before Caesar; and for your sake God will save the life of all those who are in the ship with you.' Therefore, be of good cheer, for I believe what the angel told me. Yet we shall be wrecked on some island."

(Continued next week)

—o—

Prentiss, Miss.,
Feb. 22, 1940

Dear Mrs. Steele:

I am a little girl 10 years old. I am in the fifth grade. My teacher is Miss Odie Smith. I go to church and Sunday school every Sunday that I can. I go to B. Y. P. U. when I can. I have one brother and one sister. They are much older than I. My brother is 17, my sister is 19. My mother and daddy are still living.

I am sending this to the orphanage, 10 cents.

Your new friend,
Ada Jean Foster.

Ada Jean, we are glad to hear from you and are glad that you are remembering the orphans.—F.L.S.

—o—

Columbus, Miss.,
705 6th Ave. N.,
Feb. 23, 1940.

Dear Mrs. Steele:

I am a little blue eyed girl, six years old. I am not very strong, so can not go to school. My grandmother reads the children's page every week. I enjoy it so much that she reads your page first. I have two brothers: Sammy, eight years old, in the fourth grade, and Lucas Oliver, two years old and a precious playmate for me. I have not been able to attend Sunday school for many months but hope to be able to go soon. I am a happy little girl and love everybody—especially my mother and daddy.

I enjoyed the George Washington rules you printed and shall try to remember to do them too, so I can be kind and good and sweet to everybody. We have a bull dog, Bruna, and a pretty kitty, Fluffy. I love most to play dolls and listen to stories. I am sending ten cents for the orphanage.

We moved here from Georgia in January, so this is my first letter to the "Children's Circle." We like Mississippi and hope to make many friends here.

Love,
"Sister" Pratt
(Lily Claire Pratt)

Dear little girl, I don't believe it will be hard for you to make friends in your new home. I hope that soon you will be able to go to school and Sunday school with the other boys and girls. We are happy to have you in the circle and grateful for your gift.—F.L.S.

—o—

Vance, Miss.,
Route 1, Box 131,
Feb. 25, 1940.

Dear Mrs. Steele:

I am a little girl thirteen years old. I go to Sunday school and church at Shady Dale Baptist Church near my home. I have been a member of Shady Dale church since I was nine years old.

I was elected president of the Junior B. Y. P. U. for this quarter, and I have served as group captain several times before. I was also appointed secretary of our Sunday school. You see it keeps me very busy. Our pastor is Rev. L. J. Rice of Doddsville, Miss.

My whole ambition is to be a missionary. I hope my letter will miss the waste basket, and my desire is that other little girls and boys will feel the need of working in the vineyard of our Lord. Enclosed find ten cents for Miss McLellan's scholarship fund.

Most sincerely,
Lucille Sanders.

Lucille, you have a noble ambition, and now is the time to be preparing yourself for this great calling. I believe you are doing that too. There is an opportunity in everyday life that many do not see. Thank you for this gift which will help our Miss Annie Laurie to prepare for her mission work.—F.L.S.

—o—

Lumberton, Miss.,
Route 1,
Feb. 26, 1940.

Dear Mrs. Steele:

I am a little girl almost six years old. I go to Sunday school at the Baptist church and Mrs. Bounds is my teacher. I like her very much.

This is my first time to write a letter to the Children's Circle. I am sending ten cents to the orphan children.

Your new friend,
Joan Mobley.

You must write often, Joan, and let us get better acquainted. Thank you very much for sending an offering.—F.L.S.

—o—

Louisville, Miss.,
Feb. 26, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I hope I will be able to join the circle. I am a little girl 10 years old and in the fourth grade at school. I read the Children's Circle every week. I can't wait for the Baptist Record to come. I do not have any money this time, but I hope I will next time. I hope to see my letter in print.

Your friend,
Veva Dean Hisaw.

New members are gladly received into the Circle, Veva. We're pleased that you enjoy the children's page. Come again soon.—F.L.S.

—o—

Philadelphia, Miss.,
Feb. 26, 1940.

Dear Mrs. Steele:

I am a girl fourteen years of age and in the seventh grade. My teachers are Mr. Davis, Mr. Hill and Mr. Reynolds. I like all my teachers. I go to church and Sunday school at Emmanuel Baptist Church. Mrs. Kelly is my Sunday school teacher. Our pastor is Rev. C. C. Weaver. I want to surprise my friends with this letter.

Your friend,
Rachel Katherine Coghlan

We welcome you to the circle, Rachel, and want you to visit us often with your letters.—F.L.S.

—o—

Philadelphia, Miss.,
Feb. 26, 1940.

Dear Mrs. Steele:

I am a little girl five years old. I do not go to school now but will go next year to Arlington school. I go to Sunday school almost every Sunday. My cousin, Faye Coghlan, is my teacher. I'm keeping all of my cards. I have two brothers and one sister who are writing to you too. I have a dog and two cats for pets, and a big doll to play with.

Your little friend,
Bettye Carolyn Coghlan

Pets are lots of fun aren't they, Bettye? But I doubt whether anything can take the place of a doll with a little girl. What do you think? —F.L.S.

—o—

Iuka, Miss., Route 3,
Feb. 26, 1940.

Dear Mrs. Steele:

I am a little girl eight years old and in the second grade. This is my first time to write to the Children's Circle. I enjoy reading the letters very much. My daddy is taking the Baptist Record. I go to Sunday school and church at Mt. Moriah Baptist Church near Iuka, Miss.

I am sending five cents for the orphan children.

With love,
Julia Rhodes.

We are glad that your daddy takes the Baptist Record, because if he didn't we'd probably never have had a letter from you. Thank you very much, Julia, for this gift.—F.L.S.

—o—

Waynesboro, Miss.,
Feb. 27, 1940.

Dear Mrs. Steele:

Our intermediate boys and girls are sending their February offering to the Children's Circle, fifty cents for the orphanage and fifty cents for our B. B. I. girl.

We enjoy giving this as it is a free-will offering, aside from our church offering.

Love,
Mrs. W. O. Mauldin

There is a joy in free-will offerings, Mrs. Mauldin, and you are wise to encourage these boys and girls in this habit. We want to thank each one who had a part in this gift. Who can tell what may be the results?—F.L.S.

—o—

Olive Branch, Miss.,
Feb. 27, 1940.

Dear Mrs. Steele:

I enjoyed the nice letter our B. B. I. student, Miss Annie Laurie McLellan wrote for our page. I hope she will write again soon and tell us more about her work in New Orleans.

Not long ago I saw a member of our circle, Mrs. Dan Gooch of Hernando, in Memphis and she told me a plan she had been thinking about to get money for our B. B. I. student and the orphans. I hope she will write you about it soon. Our Jeannie Lipsey clubs have almost "died" and I do think Mrs. Gooch's plan is good to create new interest.

The dollar enclosed is for Jeannie Lipsey club No. 1 dues for February.

With love,
Fannie Mae Henley

Maybe Miss Annie Laurie will read your letter and accept the suggestion which you make and write to us again. I hope Mrs. Gooch will present her plan. We'll be glad to hear from her. Thank you for the regularity of your Jeannie Lipsey Club dues, Fannie Mae.—F.L.S.

—o—

Ruleville, Miss.,

Dear Mrs. Steele:

This is my second time to write. I was seven years old January 29. I have been sick. This is three weeks I have been out of school. I have a big cat for a pet, and while I was sick he would come to my bed for me to pat his head. I am sending $1.00 to be divided between the orphanage and the B. B. I. scholarship fund. Each one of my class sent me a letter yesterday.

With love,
Phaynell McIntire

You must hurry up and get well, Phaynell. I know your class is missing you. Wasn't it fun reading all those letters from them, and didn't it give you a nice warm feeling inside?—F.L.S.

—o—

FINANCIAL REPORT FOR JANUARY

Special to Orphanage:

Lonnie Knight, Jr.	$ .05
Wiley Harrell Knight	.05
Norris Bryant	.05
Billie Carolyn Ladner	.05
Beatrice Alliston	.10
Eudora Benson	.50
Mrs. Cap	.50
Hazel Byrd	.10
Lura Clark	1.00
Sunbeam Band, Port Gibson Baptist Church	.50
Mary Catherine Vance	.10
Mrs. Cap	.10
Bobbie Waltman	.10
Lois Callicutt	.10
Mary Lynn Keen	.50
Omega Hembree	.12
Royal Ambassadors, Flora Baptist Church	.50
Lily Claire Platt	.10
Joan Mobley	.10
F. L. S.	2.00
Julia Rhodes	.05
J. L. Club No. 1, Fannie Mae Henley, leader	.50
Int. Dept., Waynesboro Baptist Church	.50
Ada Jean Foster	.10
Phaynell McIntire	.50
TOTAL	$ 8.18

Special to B. B. I.:

Lavera Clark	$ .10
Willie Chester Clark	.10
L. C. Wade	.05
"No Name"	1.00
Myrtle Dawn Taylor	.05
Lura Clark	1.00
"Friend" and her brother	6.00
Mrs. Cap	.10
Omega Hembree	.12
Mary Lynn Keen	.50
Royal Ambassadors, Flora Baptist Church	.50
F. L. S.	2.00
J. L. Club No. 1, Fannie Mae Henley, leader	.50
Int. Dept., Waynesboro Baptist Church	.50
Phaynell McIntire	.50
Lucille Sanders	.10
TOTAL	$13.12

Special to Crippled Children—Mrs. Cap	$ .60
GRAND TOTAL	$21.90

Disbursed:

To Mr. W. G. Mize, for orphanage	$ 8.18
Dr. W. W. Hamilton, for B. B. I. scholarship	13.12
To Crippled Children's Dept.	.60
GRAND TOTAL	$21.80

LADIES', MEN'S HOSIERY
5 Pairs Ladies' Chardonize Hose $1.00 postpaid. 1940 catalogue ready. Write for one.
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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS . . . . . STATE SECRETARY
LUCY CARLETON WILDS . . . . . ASSOCIATE SECRETARY
OXFORD, MISS. • JACKSON, MISS.

Griffith Memorial, Jackson, Again Makes Record

We have before us the record of the churches in the Southern Baptist Convention who, during the year 1939 gave more than two hundred Training Union Awards to its members. In 1938 Griffith Memorial Church, Jackson, was the only church in Mississippi in this group and they held tenth place in the entire Convention. They held their place—tenth—again last year. In 1938 they gave a few over three hundred awards, in 1938 they gave 412 awards. In counting we include the two Seminaries, Southern and Southwestern, not including these Griffith takes eighth place. This is an achievement of which we are just proud. While we are proud of such a record we are not satisfied! We want Griffith, or some other union in Mississippi, to take first place for 1940. The highest number given by a church was 786 given by Second Church, Marshall, Texas.

—o—

Hickory Ridge, Rankin County, Perhaps Leads the South in Percentage of Awards Issued

Hickory Ridge, a small church in Rankin County, the resident church membership only 74, was in the two hundred group in 1939, meaning that they issued as many as two hundred Training Union awards for the year. They issued 215, an average of about three per church member. While we have not been able to check on a percentage basis, we believe this will no doubt be the best record in the entire Southern Baptist Convention. We had a note in the Record a few weeks ago about this, and within the next few months we hope to run a picture of the Training Union in this column. Brother A. W. Talbert is the pastor and with Mrs. Munican the director is due most credit for the four Training Schools held during the year. Congratulations, Hickory Ridge, and thanks for the fine spirit of cooperation.

—o—

March Is Study Course Month!

No need to say "March is Study Course Month" to many of our churches, for they have, for a number of years observed this month by having a study course for each union in the church. There are some churches however that have never had a study course—can't believe that can you?—and we make this emphasis hoping to inspire some church that has not planned a study course, to plan and conduct one this month. Several things you need to do: Decide on the week you will have it, decide on the books you will use, we take it that you will have a class for each union in the church. Decide on who will be asked to teach each class—you will no doubt want to use local talent. The pastor would be happy to teach one class no doubt. Order the books from The Baptist Book Store, Jackson, Miss. Ask them to be sure to include "Request for Award Blanks" with the order, these are free. At the close of the course grade the papers and send request for awards to your State Secretary, Auber J. Wilds, Oxford, Miss. We will be glad to send you a leaflet giving the list of study course books upon request.

—o—

March Is Study Course Month!

Our goal for the five years of special emphasis is 50,000 Training Union Study Course awards. For the four years of this period we have issued 36,834 awards leaving us 13,166 to issue during 1940. We have gained year by year, last year giving 11,727. We should be able, easily, to issue 25,000 awards this year, and we will if we can have even half of our unions do as did Hickory Ridge Church, have four study courses this year. Let the first one be this month MARCH, then one each other quarter this year. It's lots of fun for all. The more you study these splendid books the better you like it, and the more you teach these splendid books the better you like it. Do not say "we should carry out these suggestions"; say "WE WILL carry out these suggestions."

—o—

Hinds-Warren Association in the 1,000 Class

In the Southern Baptist Convention for 1939 there were 49 associations that issued 1,000 or more Training Union Study Course awards. Hinds-Warren was in this group and came fifteenth from the top. Texas led with five associations, Tennessee came second with four associations, Oklahoma came third with two associations, then Kentucky, Alabama, and Georgia had one each and then Mississippi with one. All of the others mentioned are states with large cities. The number of awards issued in Hinds-Warren was 1,702. We congratulate Mr. Clifton R. Tate, Associational Training Union director of Hinds-Warren for this splendid report.

—o—

Clarksdale Enlarges Intermediate Union

Thanks to Miss Una J. Tanner, director of the Clarksdale Training Union, for the report showing their enlargement of the work. They have recently departmentized the Intermediate Union. Three splendid unions operate now under the leadership of Mrs. P. J. Boyd, director of the department; Mrs. Walter Jones and Miss Helen Bledsoe leaders of the "Willing Workers"; Mrs. Rena Andrews and Mr. Barry Griffin leaders of the "J.O.Y."; Mrs. J. L. Baden leader of the "Fellow Workers." Miss Tanner says that their plan is to departmentize the entire Training Union before the end of 1940. Congratulations, and best wishes.

Gloster Re-organizes

Under the re-organization of the Training Union work in the Gloster church Mr. E. V. Moseley, Jr., became director. Mr. Moseley reporting their work says the interest continues to grow, and an A-1 Training Union is the goal. A Training School is one of the first steps toward that end. We say "Congratulations" and we hope to be able to send the A-1 awards each quarter this year.

—o—

Union Association More Than Average In Percentage of Churches Having Union

Under the splendid leadership of Mrs. J. W. Book, director, the Union Association continues to go forward in Training Union work. Out of the thirteen churches in the association—Claiborne and Jefferson counties—nine have training union work. This is 69%. The average for Mississippi is 56% and the average for the South is 52%.

—BR—

S. S. ATTENDANCE

Jackson, First Church	1202
Jackson, Calvary Church	1048
Jackson, Griffith Church	726
Jackson, Parkway Church	430
Jackson, Davis Church	237
Jackson, Southside Church	87
Jackson, Van Winkle Church	126
Meridian, First Church	604
Meridian, 15th Ave.	302
Meridian, 41st Avenue	294
Meridian, Southside Church	259
Meridian, Highland Church	243
Meridian, 8th Avenue	205
Meridian, Oak Grove	109
Meridian, Poplar Springs	103
Utica Church	172
Immanuel Church, Hattiesburg	140
West Laurel Church	612
Greenville, Tabernacle	115
Crystal Springs Church	387
Glendale Church, Hattiesburg	78
Vicksburg, First Church	523
Bethlehem (Jones)	111
Springfield, Morton	152
Oral, Lamar County	61
Meridian Churches, Feb. 25th:	
First Church	515
15th Avenue	268
Southside Church	215
41st Avenue	209
Highland Church	191
8th Avenue	190
Poplar Springs	108
Oak Grove	85

—o—

B. T. U. ATTENDANCE

Jackson, First Church	245
Jackson, Calvary Church	151
Jackson, Griffith Church	320
Jackson, Parkway Church	268
Jackson, Davis Church	130
Jackson, Southside Church	76
Jackson, Van Winkle Church	58
Oral Church	25
Bethlehem Church, Jones	59
Vicksburg, First Church	181
Glendale Church, Hattiesburg	58
Crystal Springs Church	137
Greenville Tabernacle	61
West Laurel Church	282
Hattiesburg, Immanuel	96
Utica Church	72
Eden Church	35

—BR—

Y. W. A. STUDY COURSE AT B. M. C.

Blue Mountain College's Y. W. A. is rejoicing this week in the presence of Miss Edwina Robinson, popular Young People's secretary of Mississippi, on its campus. Miss Edwina is teaching the study course on the book "Give Ye Them to Eat," and due to her reputation in young people's circles, the class is proving to be a great success. This is Blue Mountain's second Y. W. A. Study Course this session.

Marion Dempsey, Reporter

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board
Baptist Building
Jackson, Mississippi
D. A. McCALL, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: $1.50 a year, payable in advance.

Entered as second-class matter, April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

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"COME THOU WITH US, AND WE WILL DO THEE GOOD"

(J. H. Avery)

See: Numbers 10:29-32

—o—

This is an invitation with a great promise. The invitation is to join God's specially chosen people in their journey to the Promised Land, and to enjoy every blessing with them that shall come from God. The traveling will involve many hardships and demand faith and fortitude, but it is to be a great quest with a glorious reward, — the Promised Land with God's blessings (Gen. 32:12).

This was Hobab's opportunity to enter into an undertaking which God had ordered. It was a movement that was destined ever to lume larger and larger in its significance. It was the essential movement for Israel if the Hebrews national life was to be realized. It was one of the many steps by which God must lead His chosen people towards the fulfilment of His redemptive plan for all peoples everywhere. What an important role Hobab might have played in redemptive history if he had only accepted the invitation of Moses—that great man of God.

The stimulus and inspiration of Moses, whose intimate fellowship he could have enjoyed, would have brought out the greatest and best latent powers within Hobab's mind and heart. He would have probably rendered such distinguishing services in guiding Israel's route on the long rough journey that many of their historic failures and delays would have been avoided, thus gaining lasting renown and honor for himself and Israel. But Hobab failed to see this!

In his flat refusal to accept Moses' invitation and promised blessings Hobab revealed himself quite fully. He revealed his lack of appreciation for God. He revealed his indifference to God's program and promises. He revealed his predominant attachments to home and kindred. Basically, underneath all these, Hobab revealed his selfishness, his self-centered desires. How all of us need to examine ourselves on these joints! These elements will render anyone unable to make the wise and great decisions and choices of life.

Following this introduction the outline below easily follows:

I. Spiritual dearth revealed by under-evaluating God, his program and promises.

II. Family attachments that take precedence over devotion to our heavenly Father.

"He that loveth father or mother more than me is not worthy of me . . . " Matt. 10:37. Except Jesus Christ have first place in our hearts, there is not proper room for any other object of affection. When he has first place there is ample room for others, but until then selfishness crowds everything out of its rightful place.

III. Mutual blessings are in store for those who join hearts and hands in the work of God's leading.

1. The stronger will do the weaker good—

(1) By example

(2) By influence and inspiration

(3) By teaching and sharing

2. The weaker ones can render helpful services thereby becoming stronger too.

Conclusion:

Our church with its work of extending and intensifying the kingdom of God affords God's program for everyone of us. We too have a journey to make, a work to do and a goal to reach. The proper appreciation of spiritual values, and unreserving love for and loyalty to our heavenly Father and blessed Saviour, who purges of non-essential selfishness, are the absolute demands upon everyone who will march forward with God.

———BR———

MAN BY THE RIVER'S BRINK

—o—

A man stood by a river's brink,
With a coil of rope in hand,
Yet saw his helpless neighbor sink,
Not fifty feet from land.

He heard his fellow's frantic cry,
As he sank beneath the wave,
But did not lift a hand to try
The drowning man to save.

As the Lord looked on the scene that day,
Where the heartless neighbor stood,
Will not the God of justice say,
"You are guilty of his blood"?

A citizen stood by a voting booth,
With a ballot in his hand,
So cast it that the curse of youth
Might in his city stand.

He closed his ears to the widow's pleas
And orphaned children's cries;
He shut his eyes to sights one sees
Where drink all law defies.

For the sake of paltry revenue
He cast his vote for drink;
While hopeless drunkards in his view
Stood then on ruin's brink.

How can a just God in that day
When all accounts are given,
Take one who cast his vote that way
Up to Himself in heaven?

Will he condemn the man who stood
And let his neighbor sink,
Yet judge the voter free from blood
Of those who died from drink?

No, no! oh no! God must be just;
So the verdict all may tell.
There is no other fate; He must
Consign them both to tell.

—J. E. Gwatkin.

Baptist Bible Institute.

———BR———

THE MOURNER

By T. A. J. Beasley

—o—

The word mourn in some of its forms is used more than one hundred twenty-five times in the Bible. One does not have to shed tears to be a mourner. But real mourning on account of sin usually is accompanied with tears. Emotion is not salvation, but we would not give the snap of a finger for the so-called salvation that is not accompanied by the deepest emotion. There may be emotion without salvation, but there is no salvation without emotion. No sinner has ever been redeemed who did not in his inmost soul mourn because of his sins. If one will study the Bible he will find that Christians are called upon to mourn. They are even rebuked for not mourning because of their sins. If a penitent sinner mourns on account of his sins and sits on a bench or chair while in this attitude, would he be on a mourner's bench or chair as the case may be? Christ said those who mourn shall be comforted. But what produces mourning? A deep sense of sin and its awful consequences. The Holy Spirit produces this realization in the soul of the sinners. Until this conviction is wrought in the soul, there is no use to expect one to sorrow on account of sin. When this conviction is wrought, there is always mourning. When there is mourning there is of necessity a mourner. If we had more old-fashioned heaven-born, Holy Ghost accompanied preaching we would have more mourners of the Bible type. To have such preaching it will be necessary for many preachers to come to the mourner's bench. And when they get on the mourner's bench, they will not be afraid of emotions. Their preaching then will not be of the dry-as-dust type. And as one great preacher once said, when a good fire is built up in the pulpit, it will spread heat upon the hearers. Then there will be genuine mourning on account of sin.

"Did Christ o'er sinners weep,
And shall our cheeks be dry;
Would He devote that sacred head,
For such a worm as I?

The Son of God in tears,
The wondering angels see;
Be thou astonished, O my soul,
He shed those tears for thee.

He wept that we might reap,
Each sin demands a tear
In heaven alone no sin is found,
And there's no weeping there."

New Albany, Miss.

———BR———

"It's so good of you doctor, to have come this far to see my husband."

"Not at all, madam, not at all. I have a patient next door, and I thought I'd kill two birds with one stone."

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THE BREATH OF PINE

—o—

I never breathe the breath of pine,
No matter where my steps may roam,
But deep within this heart of mine,
I feel a sense of home sweet home.

The perfumed breezes of the sea,
The cooling winds across the sand,
Eternally awake in me
A vision of my native land.

Among the motley multitude
On alien shores, of alien tongue,
Whatever wonders I have viewed
And stood in ecstasy among.

Amid the thrill of London town,
When queenly Paris held my heart,
Beside the Rhine and up and down
The Danube with its storied art.

Along the lanes of Palestine,
Among the islands of the main,
I never sense the breath of pine,
But I am back at home again.

—David E. Guyton.

———BR———

A Frenchman was relating his experience in studying the English language. He said:

"When I first discovered that if I was quick, I was fast; if I spent too freely, I was fast; and that not to eat was to fast, I was discouraged. But when I came across the sentence, 'The first one won one one-dollar prize,' I gave up trying."



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EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge, Biloxi

—o—

Every Christian Should Know That His Life Is An Open Book.

The Lord said in 2 Cor. 3:2 that every Christian is a living letter, or book, written, read and known. There are as many different kinds of people as there are books. Every individual should know what kind of book he is like.

As we look at our library we see a song book. It is filled with harmony. One cannot read it without being inspired. It is characteristic of many people; they, too, are harmonious and inspire all who know them. Near it is a book on the Holy Spirit. The most skeptical cannot read it without being more conscious of God. Some Christians are like that book; they magnify God. On another shelf is a book written by an ifidel. It has led many to doubt God and the truths of the Bible. We keep it because it reminds us of some whose lives contradict the Word of God and cause others to doubt the reality of the Christian religion. Another book is filled with miracles and reminds us of some people we know. We do not see how it is possible for them to do as much as they do. They are living miracles. One of the most attractive books in our library has a richly colored binding and its title is printed in letters of gold, but there is not a word on its 150 pages. It is a dummy. We value that book because it is typical of some who are outwardly attractive; they look promising, but there is nothing to them; they are living dummies. One of the most valuable books we have is not so pleasing to the eye. Its cover is worn, faded and soiled, but it is to that book we go when we are in doubt about a thing, and when we seek information; it is a reference book. Every church needs a person like that; one to whom those who are in doubt, in sorrow, in search of God, in need of sound council may go. Every Christian should classify himself and know what kind of book he is, for the people about him are reading him, and they know him.

God said, "Ye are our letter." Every Christian should know what he is writing into his life day by day. He should know what effect his life is having on others. We saw a young woman receive a letter. She read a few lines and her face lit up. She read more and jumped up and down clapping her hands for joy. She read a little more, then ran to her mother in order to read it to her. Someone had written good news. We once received a letter which was so discouraging that it required a week to overcome its effect and decide to continue with our work. Another letter was so encouraging we felt that we could accomplish anything. These three letters are typical of the different kinds of Christians. Some radiate joy, some pessimism, some optimism.

Two things should characterize every letter. First, it should be clean. If it is splotched and soiled its message is discounted. Second, it should be legible, easily understood. Why write a letter unless it can be read and understood? These two things should characterize every life.

Since every one must write his own life, he should know the two things which determine the value of an instrument for writing. First, the inner element should be sound. Take a pencil, for instance. If the inner element, the carbon, is rotten, a neat letter cannot be written with it. Second, the hand that controls it must be competent. The same is true with life. If one's inner self is unsound, God himself cannot do much with him, but if he yields himself into the hands of God, the Lord will make him over and with him write a message of joy and inspiration.

—BR—

A BRIEF REPORT FOR FEBRUARY

—o—

It was my privilege to begin the month's work with Dr. W. A. Sullivan and the great First Church, Natchez, in two services on Sunday. Also my privilege to attend nine of the ten regional Evangelistic Conferences over the state, then supplied one service for Rev. Joseph B. Flowers and the good church at Winona, with a nice list of subscribers for the Baptist Record.

Next with Rev. Percy M. Cooper and the splendid Southside Church, Jackson, with two additions and a week of study, and then with our beloved pastor Dr. H. M. King and the great Calvary Church, Jackson, for two services with four additions and one "Now Club" certificate accepted.

Two good services with the noble people of the Eupora Church, and five taking "Now Club" certificates: B. O. Tabb, No. 40—$36.00; Mrs. B. O. Tabb, No. 46—$36.00; Mrs. C. G. Logan, No. 47—$36.00; Mrs. Lee W. Harpole, No. 48—$36.00; and Bobby Taylor, eleven years of age, No. 49—$36.00.

During March I will be working near Clarksdale, Farrell the first week and the last two weeks near Moorhead. I appreciate the help and prayers of the pastors and many other friends.

—BR—

OF THE CHOSEN RACE

By L. J. Bristow, Supt.

—o—

He was almost blind and had to feel his way into my office. He had come to New Orleans bearing a letter of introduction from the Baptist pastor in Texas who had baptized him and one from a Louisiana pastor. He is a Christian Jew, who was converted in a meeting held by the beloved Jewish evangelist Hyman Appelman. My visitor said his great desire was to regain his sight so he could read the gospel and tell it to his Jewish friends. Would the Southern Baptist Hospital admit him as a guest patient? (His family had cast him out, and he had nothing.) But we could not: there was not a vacant bed in the Hospital. We had a long waiting list and were admitting only the most acute cases. However, I gave him a letter to the superintendent of the Baptist Rescue Mission, requesting that he be cared for until we could admit him; and he was there for several days. He is in the Hospital now, under the professional care of a competent specialist: and I am told there is a good prospect of having eyesight restored. He is happy and rejoices in the fellowship of Christians.

To care for this converted Jew and others who need our ministry we are dependent upon voluntary gifts of those who desire to help "these least": for all we get from the Cooperative Program goes to pay for the building.

New Orleans.

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NEW MEXICO—**Albuguerque**: C. W. Stumph, Mrs. Stumph; **Farmington**: R. A. Pryor, Mrs. Pryor; **Isleta**; Seferino Jojola, Mrs. Jojola; **Sante Fe**: Miss Pauline Cammack.

NORTH CAROLINA— **Cherokee**: Wm. H. Fitzgerald, Mrs. Fitzgerald.

OKLAHOMA—**McAlester**: A. W. Hancock, Mrs. Hancock; **Shawnee**: D. D. Cooper, Mrs. Cooper; **Arkansas City, Kan.**: Miss Gladys Sharp; **Nardin**: Miss Grace Clifford; **Chilocco**; Sam Lincoln, Mrs. Lincoln; Perkins: Solomon Kent, Mrs. Kent; **Ponca City**: Thomas Wamego, Mrs. Wamego; **Stillwell**: John Hitcher, Mrs. Hitcher; **Red Rock**: Johnny Stoneroad; **Muskogee**: Roe R. Beard, Mrs. Beard; **Pawhuska**: Wakon Iron, Mrs. Iron; **Pawnee**: A. Worthington, Mrs. Worthington.

OKLAHOMA (part time workers) —(Cherokee Association)— **Stilwell**: John B. Acorn, Mrs. Acorn, George Livers, Mrs. Livers, Richard Glory, Mrs. Glory; **Tahlequah**: Jim Pickup, Mrs. Pickup; **Sid**: Johnson Davis, Mrs. Davis; **Spavinaw**: Lacy Scroggens, Mrs. Scroggens; **Jay**: Lee O'Field, Mrs. O'Field; **Salina**: Skake Kingfisher, Mrs. Kingfisher; **Keota**: Moses Wesley, Mrs. Wesley; (Chickasaw Association) — **Sulphur**: J. J. Cobb, Jordan Hawkins; **Ada**: Elam Wolf, Mrs. Wolf; (Choctaw Association)—**McAlester**: Wilkin Taylor, Mrs. Taylor; **Leflore**: Thomas Adam; (Muskogee Association) — **Pierce**: John D. McIntosh. Mrs. McIntosh; **Fame**: Job McIntosh, Mrs. McIntosh; **Wetumka**: John Smith, Mrs. Smith.

FLORIDA—(Seminoles) — **Okeechobee**: Willie King, Mrs. King.

Missionaries in the Mountains

Hindman, Ky.: L. W. Martin, Mrs. Martin; **Vicco, Ky.**: Miss Minnie Berry; **Sandy Hook, Ky.**; Bert Caldwell, Mrs. Caldwell; **Myrtle, Miss.**: Percy Ray.

MISSIONS IN CUBA

HAVANA—**Baptist Temple, Dragones y Zulueta**: M. N. McCall, Superintendent, Mrs. McCall, Miss Mildred Matthews, Miss Eva Smith, Mrs. H. R. Moseley, Miss Edelmira Robinson, Samuel Palmomeque, Mrs. Palmomeque, Nemesio Garcia, Mrs. Garcia, Frank Ramirez, Mrs. Ramirez; **Cuban American College**: Prof. M. R. Vivanco, Mrs. Vivanco, Miss Ruth Goodin.

THE PROVINCES — (Havana Province) — Herbert Caudill, Mrs. Caudill; **Arroyo Apolo**: J. L. Greno, Mrs. Greno; **Bejuel**: Miss Kathryn Sewell; **Vibora**: R. R. Machado, Mrs. Machado; **Jacomino**: J. F. de Armas, Mrs. de Armas; **Guanabacoa**: Emilio Planos, Mrs. Planos; **Los Pinos**: Antonio Echevarria, Mrs. Echevarria; **San Jose**: Juan B. Ferrer, Mrs. Ferrer; **Calabazar**: F. J. Rodriguez, Mrs. Rodriguez; **Madruga**: J. M. Fleytes, Mrs. Fleytes; (Santa Clara Province)—**Santa Clara**: M. A. Gonzalez, Mrs. Gonzalez; **Sagua la Grande**: M. A. Calliero, Mrs. Calliero; **Ranchuelo**: Filomeno Hernandez, Mrs. Hernandez; **Cruces**: Ismael Negrin, Mrs. Negrin; **Arriete**: Heriberto Rodriguez, Mrs. Rodriguez; **Cienfuegos**: A. T. Bequer; **Cumanayagua**: Alejandro Pereira, Mrs. Pereira; **Lajas**: Casto Lima, Mrs. Lima; **Caibarien**: Agustin Lopez, Mrs. Lopez; **Remedios**: N. J. Rodriguez, Mrs. Rodriguez; **Sancti Spiritus**: E. Becerra; **Placetas**: Rafael Fraguela, Mrs. Fraguela; **Camajuani**: Domingo Hernandez; **Trinidad**: Bibiano Molina, Mrs. Molina; **Matanzas**: Arturo Corugedo, Mrs. Corugedo; **Cardenas**: Antonio Martinez, Mrs. Martinez; **Colon**: Enrique Pina, Mrs. Pina; **San Juan y Martinez**: Fernando Santana, Mrs. Santana; **Pinar del Rio**: Enrique Vasquez, Mrs. Vasquez; **Consolacion del Sur**: Miss Christine Garnett; **Candelaria**: Angel Pinelo.

MISSIONS IN CANAL ZONE
(West Indian Work)

Balboa Heights, Canal Zone: J. V. Tinnin (superintendent without salary); **Cristobal, Canal Zone**; James A. Blake, Mrs. Blake; **Ancon Canal Zone**: V. T. Yearwood, Mrs. Yearwood; **Red Bank, Canal Zone**: I. O. Vietch, Mrs. Vietch.